

The study of the sentence structure in the letters written by the Great Islam's Apostle (Peace be upon him)

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Abstract: The Islam religion has been based on the principles of invitation, theosophy and good advice and after that the God granted his messenger with conquer and victory over the polytheists and hypocritic ones and the Kaffirs and after he laid the foundations of his religious and political base, he sets out in sending invitation letters to the kings to invite them to the Islam's religion. In those letters the Islam's great apostle (peace be upon him) has made use of brevity styles concomitantly with encouragement and discouragement and dismay and annunciation and ordering and reminding them of the favors they are owing, kindness and seriousness and softness and hardness. In those letters there are attitudes and approaches towards the issues such as the tyrant rulers' orderings and the individual and personal instincts and advantage and, in this regard, the letters sent by the Great Islam's Apostle (Peace be upon him) remain eternal as a historical, political, religious and literary issuance and the passage of time has not rendered them withered. The present article has dealt with the analytical and aesthetic quotation survey of the letters sent by the Great Islam's apostle (peace be upon him) with the objective of evaluating the letters sentence structure and semantic meanings.

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Introduction:

In line with the divine prophecy and mission assigned to him, the Great Islam's apostle (peace be upon him) and or the purpose of giving an ultimatum to the all devoted part of his activities to writing letters to the kings both Arabs and Persians. Since the late 1200s numerous letters were written by the Great Islam's apostle (peace be upon him) to the Arab and Persian kings, tribe heads, the agents and the superintendents but it has been made clear that writing letters to the Roman and Persian kings was conducted at the outset. There are only about twenty letters found from the collection of the letters sent by the Great Islam's apostle (peace be upon him) to the kings and the rulers of the time: six letters to the great kings, seven letters to the rulers and the sovereigns who seem to be of a lesser importance and two letters to the influential Christian bishops and priests, a letter to Majoos from Hijr, two letters in the form of the responses by the Great Islam's apostle (peace be upon him) to the letters received from thinkers who had been inquired him about the Islam's realities.

The Great Islam's apostle (peace be upon him) sent a letter containing invitation to Islam to the king of Abyssinia and two letters, as well, to Khosro Parviz, the Iranian king, containing invitation to Islam and the subject of introducing the God and threatening to war, also three letters to the Hercules, the roman emperor with the contents of invitation to Islam and submitting to it or paying Ransom or getting prepare

to war and also two letters to Monzar Ben Savi containing subject matters as invitation to Islam and seeking affability and sympathy from Monzar Ben Savi after he had turned to Islam. The Great Islam's apostle (peace be upon him) frequently kept reminding of some subject matters in all of the letters which seemed to be of a greater importance and these were the God, the Great Islam's apostle (peace be upon him), inviting to Islam, Christ, Marry, Moses, annunciation and dismay, resurrection or Ma'ad, self-correction, Zakat(alms), Salat (prayer), ransom and so on.

Statement of the issue:

The study subject matter is the survey of the sentences in the letters by Great Islam's apostle (peace be upon him) and in this regard besides getting familiar with the contents of the letters by the Great Islam's apostle (peace be upon him) we will deal with introducing the devoted envoys some of whom were faced with various dangers and also we will investigate the role of the letters sent by the Great Islam's apostle (peace be upon him) in the early Islam days in order to render refuted the denial of the realities which had been posited by some of the orientalist, also through dealing with and handling such facts we can reach to the issue that is it possible to ignore the significance of the letters sent by the Great Islam's apostle (peace be upon him)?

The study history and background:

According to the fact that the researchers have done their best to acquire a well-established history of the current research but there was not found any research regarding the issue. Similar studies have been conducted regarding the current study topic and some of the books have written scarce material regarding the issue but in a scattering manner among such books we can refer to the “the beggars’ knowledge of the most honorable of the prophets’ Book”.

Study hypothesis:

1. It seems that some of the original copies of the letters sent by the Great Islam’s apostle (peace be upon him) to the heads of the governments and tribes are now shining bright in the museums of the world.
2. The Great Islam’s apostle (peace be upon him) mission and prophecy will become pervasive and everything will be domineered by Islam.
3. It seems that all of the Great Islam apostle’s (peace be upon him) letters or the majority of them have been excerpts and extractions of the Holy Quran which have been revealed to His Holiness.

The survey of five of the letters at the Fifth year after the prophet’s commissioning:**First letter**

The letter sent by the Great Islam’s apostle (peace be upon him) to Najashi the king of Abyssinia.

From Muhammad the messenger of Allah to Najashi the king of Abyssinia:

I hope you are in good health. Firstly, for you I praise the Fosterer of the universe, there is no God other than Him, the pure and clean king, safeguarding and securing lord, and I acknowledge to you that the Jesus is the son of Marry he is the soul and the word of the God which has been blown to the virgin Marry. Marry got impregnated with Jesus and the Lord created him of his soul the way that the Adam was created from the God’s power and soul blown into his corpse and then I invite you towards the one God who has no partner to accept to obey Him and follow me and to find faith in what has been revealed to me by the God and know that I am the messenger of the God and I recall you and your troops towards the honorable and grandeur God, verily I preached you upon my good will and now accept my advice and salute to the ones who follow guidance.

The historical analysis of the letter:

The day that the Great Islam’s apostle (peace be upon him) dispatched his representative, Amro Ben Omayyeh, to Abyssinia, there were still migrated Muslims living there. Some had returned to Medina and they told stories of the kindness of the ruler of that land and it was due to the same reason that the tone

chosen by the Great Islam’s apostle (peace be upon him) differed in the letter to the king of Abyssinia from the letters sent to the other sovereigns. The representative dispatched by the Great Islam’s apostle (peace be upon him) who was named Amro Ben Omayyeh took the letter respectfully and set out on a trip to Abyssinia.

After a while the representative found himself at the door to the Abyssinia’s sultan, asked for to be let inside, Najashi’s retainers told him that he was needed to prostrate before the sultan as a ritual observed by everyone meeting him or getting present before him, and Amro Ben Omayyeh rejected to accept such an order of kneeling down before the king of Abyssinia and this refusal and opposing the order was taken very hard by the elders therein and the head of the king court’s rituals. They asked for the reason. He replied that when we get present before our apostle we do not perform such an act, if we were to show humbleness and prostration before anyone no other person seem to be more deserving than his highness, we do not bend over before anyone other than the Magnificent God. The servants of Najashi upon bearing witness to such a condition tried to get Amro Ben Omayyeh entered through a small door to Najashi’s courtroom for which Amro had to kneel down and bend over, but the representative sent by the Great Islam’s apostle (peace be upon him) did not agree with this much of and disrespect and disdain and he refrained from accepting such an order and he proved his presence before the king in a free and natural way and hold over his hands the dearer letter by the king of the souls and the humans and the overlord of the world and discoursed an exciting speech before the Abyssinia’s sovereign and this astonished the audiences therein.

The letter’s conceptual analysis:

The letters which have been written by the Great Islam’s apostle (peace be upon him) for inviting to Islam are all signifying a compromising nature of the letters. The Great Islam’s apostle (peace be upon him) had a special focus on the Abyssinia’s sovereign, because this Christian ruler had accepted to let the Muslims who had been under the mischievous acts and annoy and irritation by the Mecca’s Kaffirs stay in their country and he had not withdrawn from providing these refuge-seeking Muslims with support and special protections. The Great Islam’s apostle (peace be upon him) began his letter with showing salutation and personally indicated his best regards to Najjashi the ruler of Abyssinia, but in the other letters he did not personally indicate salutation to the Kaiser, Maghughes, the Iranian and roman sovereigns, rather the letters have been started with a general salutation and showing regards for the followers of guidance. In fact, the Great Islam’s apostle (peace be upon him) has

regarded a special respect for Najjashi by this personal salutation in comparison to the other sovereigns, Najjashi as well showed the greatest acceptance and flexibility towards Islam and he finally accepted the Prophet's invitation and became a Muslim.

The survey of the letters from the sixth year of Hegira:

Second letter:

The letter by the Great Islam's apostle (peace be upon him) to Kasra, the Iranian king

Letter translation

In the name of Allah, the most compassionate the most merciful, from Muhammad, the messenger of God, to the great king of Iran

Hail onto the person who follows the right path and believes in the God and his messenger and acknowledges that there is no God other than the one and peerless god and the Muhammad is the servant and the messenger of the God.

I call upon you to accept the religion of the dear and grandeur God because I am his messenger to the entire people of the world to announce the God's message to all of the disbelievers. So make yourself believe to find virtue and become serene and if you refrain from doing so may Majoos's sins be on you.

Historical analysis of the letter:

The Great Islam's apostle (peace be upon him) sealed the letter in Muharram of the 7th Hegira year and hand it to his representative Abdollah Ben Hazafa Sahmi and ordered him to deliver the letter to the hands of the Khosro Parviz himself and no one should be intermediated in handing the letter to the Khosro Parviz's ahands and that Abdollah himself should be supervising this process because it was very important. Abdollah managed with a lot o efforts to get to the Iranian courtroom. The Iranian lord took the letter from the envoy's hand and as soon as he saw that the name of the Great Islam's apostle (peace be upon him) has been inserted inside the letter in a superior position to his name he got angry and tore down the letter and the Great Islam's apostle (peace be upon him) representative immediately left Madayen upon finding Khosro Parviz so angry and reached to the Great Islam's apostle (peace be upon him) and reported what had been seen. The Great Islam's apostle (peace be upon him) got sad and upset from what had been conducted by Khosro Parviz and cursed him. The Iranian king became regretful of what he had done and from insulting and affronting to the Great Islam apostle's (peace be upon him) letter and his holiness representative and began seeking for ways to make it up. He wrote a letter to the Great Islam's apostle (peace be upon him) and placed it between two fabrics made of silk attached to it was used Musk and hand it

to a Envoy and dispatched him towards the Great Islam's apostle (peace be upon him). The Great Islam's apostle (peace be upon him) opened the silken fabric and smelled the Musk but he returned the fabrics to the envoy and his highness did not open Khosro Parviz's letter and ordered that a person gets perished and there will not be anyone after him.

Study conceptual analysis:

In addressing Khosro Parviz who was a Kaffir, the Great Islam Apostle started his letter with salutation and the Great Islam's apostle (peace be upon him) had not been commissioned to any particular ethnicity or tribe in order for his message to stay stagnant in the peripheral limitations of that tribe or ethnicity; rather, he had been assigned with a mission to announce the God's message to the entire general public according to the Holy Quran's teachings. By tearing up and burning the Great Islam apostle's (peace be upon him) letter, Khosro Parviz set fire onto his kingship roots and if he became a Muslim he could stay intact from the revolts and the revolution and the otherworld's chastisement as it had been promised by the Great Islam apostle (peace be upon him) himself, but all of these caused him to lose his throne.

Third letter

The letter sent by the Great Islam's apostle (peace be upon him) to the Hercules, the roman king

Translation of the letter

In the name of Allah the most compassionate the most merciful

From Muhammad the servant of God and His messenger to the great Hercules

Salutation be to the one who obeys and follows guidance. So I invite you to Islam. Become a Muslim and the God will be giving you with twice as much of the prize and if you do not accept the sins of the entire Erissies will be upon your shoulders. Lo! The fellows of the books come to the speeches and sayings which are identical between us and you, do not worship anything other than the one God and do not consider anything as being of a parallel power to the one God and do not some of us take some others as the Lords other than the one God and if he turns his face tell that you should bear witness and testimony that we are of the belief in Islam.

The letter's historical analysis:

The Great Islam's apostle (peace be upon him) wrote a letter to Hercules the eastern Rome king and hand it to Dahyeh Kalbi. It was agreed that the letter should be submitted to the roman king by the Basri King and through his introduction of the prophet's representative. Dahyeh was dispatched to Shaam. In

Basra he found out that Kaiser is leaving for Beyt Al-Moghaddas and he without hesitation contacted with the ruler of the Namiri province, Hareth Ben Abi Shemr, and assigned him with a dangerous mission and made him aware of that mission. The ruler Adi Ben Hatam was asked and assigned to accompany the Prophet's envoy to Beyt Al-Moghaddas and deliver the letter to Kaiser. In the city of Homs the envoy visited Kaiser and when he wanted to enter the Kaiser's courtroom the formalities foremen told him to prostrate before Kaiser otherwise he would ignore you and he would not accept the letter. Dahyeh replied the message brought by me is to uproot such a wrong tradition and nothing worth worshipping other than the one God. One of these foremen told Dahyeh that you can put the letter on the Sultan's special desk and in this case no one else will pick it up than the Kaiser himself and when the Kaiser read the letter he would ask you to come in. Dahyeh thanked him and did as he was told. Kaiser started investigation upon reading the letter and finally in response to the Great Islam Apostle (peace be upon him)'s letter he also wrote a letter and accompanied the letter with some gifts and brought his sincerity and faith status to the prophet's attention.

The letter conceptual analysis:

In this letter, firstly, the Great Islam Apostle (peace be upon him) invites the Roman Emperor to Islam and in case of refraining from accepting his highness only asserts that if you do not come to agree the sins of you nation is on your shoulder and what is missing and not observable here is threatening. That means that the Great Islam Apostle (peace be upon him) proposes to invite to Islam in a peaceful way and should he accept this invitation then he shall be granted with rewards. The words "salute and regards" are literally intended to mean peace and pacification. Of course these words have been interpreted by some as meaning obedience and submission. From the concepts of such a saying it is concluded that peace and tranquility are only feasible under the umbrella of faith and the wars and the insecurities of the world will never be ceased only through relying in the material rules and regulations and in the end the letter is ended with the verse 64 of the surah Al-Emran.

Conclusion:

The letters by the Great Islam Apostle (peace be upon him) are of special importance and characteristic and also some of such letters have been brought in Hadiths, historical and interpretive books. Among the letters written by the Great Islam Apostle (peace be upon him), the letters to the tribal heads and the kings are of a great importance and they matter so much since they can be taken as a good pattern for the

Muslims after the Holy Quran and also in stabilizing and expanding the Islamic rituals in the entire world that is because, 1-they can expand the prophet's prophecy and mission to the entire world, 2- the Great Islam Apostle (peace be upon him) got acquainted with the spirits and the beliefs of the country's lords through sending letters to them, 3-the letters sent by the prophet cause them to change their beliefs and convert to Islam, 4-most of the letters by the Great Islam Apostle (peace be upon him) had political aspects and these had been made prevalent in the courtrooms of the kings, 5-all of the letters sent by the Great Islam Apostle (peace be upon him) were dispatched conveying his divine and pure aspects and this was the reason that convinced the writers and authors to began investigating and writing books regarding the letters, 6-most of the countries to which the Great Islam Apostle (peace be upon him) had sent a letter are now Muslim countries or the majority of their people follow Islamic rules and are thus Muslims, 7-by writing these letters, the Great Islam Apostle (peace be upon him) proved that the Islam Religion is the last of the religions and the most complete of them all, 8-through evaluating the letters by the Great Islam Apostle (peace be upon him) one can figure out that the letters are replete with the Holy Quran's verses, 9-the letters by the Great Islam Apostle (peace be upon him) are also encompassing cases of social, economical and religious and judicial rules and regulations.

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