



Kitābah is the Language of Education and Culture; Historical Description Analysis

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Abstract

Kitābah (reading and writing) is one of the Islamic civilizations. Kitābah emerged as one aspect of the emergence of science in the world. As an important element of world civilization, kitābah plays a role in creating language as a sign of communication between people and nations. The role of kitābah is so important as a medium of education and teaching. The Prophet ordered the prisoners of Badr war to transform the knowledge of the kitābah to the Muslim community. Caliph Umar bin Abdul Aziz also initiated a follow-up to the Prophet's order through Ibn Shihab Az-Zuhri in writing Waraqāt al-Ḥadīṣ. Kitābah is knowledge sourced from Allah swt. This research is intended to emphasize that the real source of knowledge is Allah swt. Teaching through revelation to the prophet Hud alaihis salam is the language of education which is then developed to preserve and maintain human life as a caliph who provides education. This research uses a qualitative method based on a literature review. The researcher examined several significant references as the main reference in this study. The kitābah plays a major role as a language of education, spreading knowledge, and preserving culture. World civilization before and after Islam developed as the kitābah flourished. The codification of various sciences such as Tafsir of the Koran, Hadith, Jurisprudence, Geography, Hisab, Mathematics, Chemistry, and Medicine is a real thing from the role of the kitābah as the language of education and civilization.

Keywords: kitabah, language of education, culture

A. Introduction

The development of science is inseparable from the role of the Kitābah that emerged during the time of Prophet Hud (peace be upon him) and flourished in the Jahili Arab civilization brought by Sufyan bin Umayyah and Harb bin Umayyah of the Ṭai' Nation, which illustrates the role of the kitābah as something very important in acquiring knowledge. This has been a subject of debate among Islamic historians. The majority of researchers indicate that knowledge was actually formed from the beginning of the revelation of surah al-'alaq verses 1-5. It is also mentioned that science emerged thousands of years before the birth of Prophet Isa.¹ Sayyed Thantawi in *Hadzaa Huwa al-Islam* states that science emerged along with the creation of Prophet Adam as stated in surah al-Baqoroh wa 'allama Adam al-asmaa kullaha.² Some attribute the origin of *kitābah* to revelation and human skill. *Kitābah* then became a rare skill in the civilization of the Arabs of ignorance and was only owned by a handful of groups of the Quraysh. Thus, the Prophet in the *futuhāt badr* strategy required a ransom for prisoners of war to teach ten Muslims to read and write (*kitābah*).³

During the era of the emergence of Islam, *kitabah* was not a priority in the dissemination of knowledge. *Kitābah* at that time was only plotted as part of prose⁴ or communication language that had no literary value. Even today, *kitabah* acts as part of a communication tool⁵ fulfilling human needs in social interactions⁶ which can certainly be used as a material for the dissemination of knowledge. At that time, the Quran was revealed and the Prophet Muhammad provided various forms of knowledge to mankind from the Quran and Hadith. The Companions' *kitābah* skills at that time were quite proficient. This is evidenced by the many records of Quranic verses in several writing media at that time. So why was the Prophet Muhammad PBUH not permitted to write the scattered knowledge at the time the Quran was revealed during the prophetic period? Why did the scholars of the Tabi'in start writing science? There is disagreement about the source of *kitābah* in the civilization of science. The *Kitābah* came into being based on the provisions of Allah's revelation through the teaching of Prophets Hud and Ishmael (peace be upon them). This opinion is confirmed by the report narrated by Ibn Abbas Ra. (*mashāhif*), *min aina ta'allamtum al-kitābata*? It is explained that the first to bring the skill of *kitabah* was from Prophet Hud (peace be upon him) through the source

¹ Shafwat Jaudah Ahmad and Majid A. Aziz Al-Bahansi, "Ilmu-l-Mantiq," in *Nasy'atu Ilmi-l-Mantiq*, I (Medan: Raudhah Press, 2003).

² Muhammad Sayyed Thantawi, *Hadzaa Huwa Al-Islamu Fii Dhau i Hadisi Jibril 'Alaihi-s-Salam*, 37th ed., vol. I (Kairo: Silsilah al-Buhus al-Islamiyah Al-Azhar As-Syarif, 2006).

³ Raghīb As-Sirjani, *Sumbangan Peradaban Islam Pada Dunia* (Jakarta: Pustaka Al-Kautsar, 2011).

⁴ Faizetul Ukhrayyah and Dian Fajariyah Damayanti, "CHARACTERISTICS OF CLASSICAL ARABIC LITERARY PROSE," 2024.

⁵ Basma Ahmad Sedki Dajani, Salwa Mubaideen, and Fatima Mohammad Amin Omari, "Difficulties of Learning Arabic for Non-native Speakers," *Procedia - Social and Behavioral Sciences* 114 (February 2014): 919–26, <https://doi.org/10.1016/j.sbspro.2013.12.808>.

⁶ Afida Khoirotul Azizah, Fatihatul Mukarromah, and Nurul Ainiy, "The Influence of Pesantren Educational Background on Arabic Language Competence of Students in Islamic Higher Education," *Journal of Arabic Language Learning and Teaching (JALLT)* 1, no. 2 (January 22, 2024): 75–84, <https://doi.org/10.23971/jallt.v1i2.143>.

of Allah's revelation, then learned by the Yemenites who taught one of the leading families of the Quraysh at that time Harb ibn Umayyah and Sufyan ibn Umayyah.

From the tradition of the Quraysh family who passed on *kitābah* education to every member of the Umayyad family, *kitābah* skills were learned by the people of Makkah at that time⁷ both by *tadwin* and *kitābah* methods. The development of *tadwin* during the Umayyad and Abbasid dynasties was called *Kuttāb*. Starting from education in the homes of teachers⁸ (mu'addib, mu'allim), and the houses of Quran memorizers around the neighborhood of the mosque yard.⁹ *Kuttāb* is growing rapidly. Muḥammad Abū'l-Qāsim Ibn Ḥawqal stated that 300 *kuttāb* were established in the city of Shaqilah after the second-century Hijri and the children of the country needed to learn to read and write.¹⁰ The name *kuttāb* comes from the word *taktib* which means teaching writing.¹¹ According to Fahrussin, *Kuttāb* is one of the learning models of Islamic education.¹² According to Miṣbāh, it is stated that the *kitābah* was also an education that the Quraysh received from the Ṭai' tribe. Harb ibn Umayyah and Sufyan ibn Umayyah learned it in the city of Anbar-now Iraq-and later taught it in the city of Makkah.¹³

In Makkah, *kitābah* education was dominated by the Umayyad family, Harb Ibn Umayyah taught *kitābah* skills to his grandchildren Mu'awiyah and Khalid. From both of them came works describing the history of the country of Yemen that told about the kingdoms of the Arabs and other nations. The process of narrating it was not with descriptive narration but with poetic lyrics developed by the Umayyad family. Various sciences were also born such as Chemistry, Medicine which were translated into Arabic obtained from the literacy of the Ancient Greeks. In the Islamic caliphate, when Umar bin Abdul Aziz acted as the 8th Caliph of the Umayyads, he started writing *Hadith* science in scientific literacy¹⁴ sourced from the *Sunnah* of the Prophet Muhammad PBUH. His letter to Ibn Shihab az-Zuhri to write down a collection of the Prophet's traditions (read: *waraqātu al-Ḥadīth*) is a reflection of the role of the *kitābah* in the education and development of science. This was then continued by the reign of the Abbasid dynasty, which also gave birth to a lot of new knowledge in Islamic scientific literacy.

The role of *kitābah* as a language of education and culture is extraordinary. The development of the writing of the Quran by the companions of the *Khulafā ar-Rāshidah* states that Umar ibn al-Khattab initiated the writing and collection of the Quran after the death of the Prophet Muhammad, at that time many memorizers

⁷ Ahmad Ibrahim Hamour, *al-Hadhoroh al-Islamiyah* (Kairo: Husein Publishing, 2001).

⁸ Radinal Mukhtar Harahap, "PENDIDIKAN DAN PERADABAN DALAM NARASI SEJARAH ISLAM KLASIK: KORELASI DAN KONEKSI," 2019.

⁹ M. S. Asimov Clifford Edmund Bosworth, *The Age of Achievement: A.D. 750 to the End of the Fifteenth Century: The Achievements: History of Civilizations of Central Asia*. (France, Paris: UNESCO, 2000).

¹⁰ Asma Hasan Fahmi, *Sejarah Dan Filsafat Pendidikan Islam* (Jakarta: Bulan Bintang, 1979).

¹¹ Mahmud Yunus, *Sejarah Pendidikan Islam: Dari Zaman Nabi Muhammad Saw Khalifah-Khalifah Rasyidin, Umayyah Dan Abbasiyah Sampai Zaman Mamluks Dan Usmaniyah Turki* (Jakarta: PT. Hidakarya Agung, 1990).

¹² M. Mukhlis Fahrussin, "Kuttāb: Madrasah Pada Masa Awal (Umayyah) Pendidikan Islam," *Jurnal Madrasa* II, no. 02 Januari-Juni (2010).

¹³ Ahmad Mujahid Mishbah, *min Hadhorotil Muslimin* (Kairo: Husein Peublisihing, 1986), 67.

¹⁴ Salman Yafi and Fauza Masyhudi, "Kajian Kritis Terhadap Dinamika Pendidikan Islam pada Masa Bani Umayyah" 1, no. 2 (2023).

of the Quran were martyred in battle. Umar's attitude at that time was to educate the Companions to maintain the integrity and originality of the Quran. This step was continued by Usman ibn Affan who also took the same attitude as Umar ibn Khattab who reconciled and united the Arabs at that time in one reference to the reading of the Quran, namely reproducing the manuscript of the Quran from the *Mushaf* entrusted to Hafsa bint Umar ibn Khaṭṭāb and spreading it to various parts of Arabia at that time. This is one proof that the *kitābah* is the language of education and culture.

B. Method

Research on the role of the *kitābah* in the development of Islamic science is based on literature review. The literature review-based qualitative research on the role of the *kitābah* as the language of education and culture exposes the significant role of the *kitābah* in education and scientific civilization. The researcher examined several classic and contemporary references to support this research. As in the books *Min Ḥaḍārati al-Muslimīn* and *al-Ḥaḍārah al-Islāmiyah*, there is harmony between the two authors about the history and great role of the *kitābah* as the language of education and scientific civilization. It is different from most books that explain science from the perspective of the history of Islamic civilization. No one specifically discusses the history of the *kitābah*. The majority of books on the history of Islamic civilization discuss the function and role of science in the dynamics of Islamic civilization and the western world. It is added that the source of Islamic science begins with the revelation of the Quran to the prophet Muhammad PBUH. This opinion is not in line with the view of contemporary scholar Sayyed Muhammad Ṭanṭawi - Sheikh / Grand Imam of Al-Azhar University and Mosque, Cairo-Egypt - who stated in his book *Ḥaḍā Huwa al-Islām* volume I, that every Prophet and Messenger has received revelation from Allah swt as guidance in life. The words of Allah swt. in Surah Q.S.2: 38, That Allah swt explains the coming of a book to the prophets and apostles as guidance and guidance in life.¹⁵

When the Quran was revealed to the Prophet Muhammad, only one Companion (read: *as-Shohābah*), Abdullah ibn Mas'ūd (radiyallahu 'anhu), was allowed by the Prophet Muhammad in Madinah to write down the Hadith. Abdullah ibn Mas'ūd was very close to the Prophet Muhammad and heard the Hadith directly from him. However, in general, the Prophet did not allow other *Shohābah* to write down knowledge from the Qur'an and Hadith. This was done to maintain the originality of the Qur'an so that it would not be mixed with the sayings of the prophet. The *as-Shohābah* (radiyallahu 'anhu) at that time were experts in various fields of knowledge, such as Ali ibn Abi Talib who was an expert in judicial law, Zaid ibn Ṣābit who was an expert in mawāris (*faraid*), Mu'āz ibn Jabal who was proficient in Jurisprudence, and Ubai ibn Ka'ab who was skilled in *qirā'ah*.¹⁶ So why did the Tabi'in and Tābi'u at-Tābi'in write down Islamic knowledge after the period of the *Shohābah* while they were experts in the field of Islamic knowledge preferred to refrain from writing down Islamic knowledge that was already known. What was the reason for the Tabi'in and Tābi'u at-Tābi'in to

¹⁵ Thantawi, *Hadzaa Huwa Al-Islamu Fii Dhau i Hadisi Jibril 'Alaihi-s-Salam*.

¹⁶ Mishbah, *min Hadhorotil Muslimin*.

develop Islamic sciences such as Tafsir, Hadith, Fiqh and other sciences, when the Prophet had said in the Hadith "*man kaẓẓaba 'alayya muta'ammidan falyatabawwa'a maq'aduhu min an-nāri*" (whoever lies about the words attributed to me - the words of the Prophet Muhammad - then he must be held accountable for his actions by receiving the punishment of Hellfire). This is in line with the Hadith narrated by Ibn 'Abbas (*radiyallahu 'anhu*) in which a man came to him asking about his desire to write down knowledge. Ibn Abbas forbade him and said: "If knowledge is written down and always guided by it, then the method of learning by rote is forgotten, because there is writing used as a guide but then the author is forgotten by the reader, the writing changes in the narrative, and when the knowledge is memorized according to the correct method, it will not change at all, because knowledge when memorized, the memorizer will convey knowledge according to the actual content, and what is conveyed in a *kitābah* indicates doubts about the truth of knowledge, which is what happened during the *badāwah* period (Arabs Jahili) who were not modernized in mastering science. This is the reason why the *Shohābah* were not allowed to write (*kitābah*) in various fields of knowledge.

C. Findings and Discussion

The Meaning of Kitābah

The meaning of *kitābah* (writing) in KBBI online means: 1. to make letters (numbers and so on) with a pen (pencil, chalk, etc.); 2. to produce thoughts or feelings (such as composing, writing letters) with writing: ~ romance (story), compose a story; ~ letter make a letter; send a letter; 3. draw; paint: ~ landscape picture; 4 batik (cloth).¹⁷ The definition of *kitābah* according to language is a collection of words that are arranged and organized. Its epistemological meaning is a collection of words that are arranged and contain meaning because the *kitābah* will not be formed except with the existence of regular words. With the *kitābah*, man can express his heart freely according to what he thinks. The written expression helps the reader understand what the writer wants to express.¹⁸

The nature of *kitābah* in Arabic is the origin of the word *kataba*, *kitab*, which means *jam'un* (to collect, document). It is also called *al-khaṭṭu* (line or writing), because it is composed of several letters that have meaning. It is also called *al-ilmu* as Allah swt said in Surah *أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ* أَي يَعْلمُونَ, that *kitābah* (*yaktubūn*) is interpreted as knowledge (*ya'lamūn*). Similarly, Bustaman writes that the root *كتب* (k-t-b) originally meant 'to join tanned leather together by sewing it together'.

This meaning is then commonly used to mean 'combining one letter with another in writing, or also to mean 'combining letters with letters into words'. Therefore, it is stated that the original meaning of *kitābah* is to form a structure; symbols or letters through writing, or it is also used to mean 'to compose or arrange words, whether written or unwritten'.¹⁹ Hamur and Misbah are unanimous

¹⁷ Risman Bustaman, *TULIS-MENULIS (KITABAH) SEBAGAI PILAR KEILMUAN PERSPEKTIF AL-QURAN: PENDEKATAN TAFSIR TEMATIK, HERMENEUTIK, DAN LINGUISTIK*, vol. <https://ojs.iainbatu.sangkar.ac.id/ojs/index.php/proceedings/issue/view/70> (Batu Sangkar, 2016), 600.

¹⁸ Fajriah Fajriah, "STRATEGI PEMBELAJARAN MAHARAH AL- KITABAH PADA TINGKAT IBTIDAIYAH," *PIONIR Jurnal Pendidikan* 6, no. 2 (2017): 36, <http://dx.doi.org/10.22373/pjp.v6i2.3337>.

¹⁹ Ragheb, *Maktaba Sameela*, 423–424, 2005, 423.

in stating that *al-khattu* as the tongue of the hand (*kitābah*) is revealed in Surah Al-Alaq verses 4 - 5:

الَّذِي عَلَّمَ بِالْقَلَمِ، عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

which means that Allah swt highly privileges the chalkboard, in His words Allah swt negates the representative tools of *kitābah* namely *ad-duwāt* and *al-qalam*. Allah swt says in Surah Nun verse 1: ن والقلم وما يسطرون

Allah swt negates that the letter Nun in the verse means *ad-duwāt*. Also in the Hadith Narrated by Abu Hurairah (*radiyallahu 'anhu*), the Prophet (peace and blessings be upon him) said that Allah created *ad-duwāt*. The Arabs already knew the script. This is reflected in the manuscripts of the people of Najed and Nabatieh (now Lebanon). These manuscripts were then allegedly mixed with manuscripts from Ancient Egypt, Babylon and Samara.²⁰ The manuscripts were displayed on sheets made of wood (*alwāh*) framed with earth as Summari sheets and stone plaques that served as inscriptions attached to the Summari people's houses of worship at that time. As stated in *-al-Wasīf fī Tārīkh al-Adab al-Arabī* by Mushṭafā 'Inānā and al-Iskandarā that during the Jahiliyyah period there was a "Poetry Exchange and Competition" in the Ukāz market (*Sūq Ukāz*). Around Mecca. The best literary works were then "hung and displayed" on the walls of the Kaaba. Therefore, the best works were later compiled in an anthology of poems called - and still found today - *al-Mu'allaqāt al-Sab'* or *al-Mu'allaqāt al-Asyr*.²¹

Writing is a civilization passed down to all human beings, regardless of religion, race, and culture. Writing is a language that unites people in a language of communication that can be understood by one another. Writing was introduced early to the prophets of Allah swt, such as Hud as who passed it on to the next generation so that writing then reached the pre-Islamic Arab civilization. Writing played an important role in science education and history. The pre-Islamic Quraysh understood and knew a lot about writing (*kitābah*). The spread of Jahiliyyah Arab poets such as Ṣa'ālik and Zuhair ibn Abi Sulma who taught science and civilization in verses of Shār is evidence that the process of science education occurred within the Quraysh community at that time. In some scientific literacy of Arabic literature (*Adab*) it is stated that the knowledge of poetry occurred in four periods, namely the period of *Arab Jahili*, *Arab Ṣadru al-Islām*, *Arab Umawī* and *Arab Abbāsī*.

Mahmud Hijazi said that *kitābah ta'bir bi al-lughoti al-arabiyati 'anni al-kammi al-kabir min al-muṣṭalahāt al-'ilmiah wafā'an limutaṭallibāti al-ḥayāt al-mu'aṣirah, bi sababi al-kammi at-taghyirāt allati aḥḍaṣa al-intāj al-kabir al-mu'aṣir fī majālati al-'ulum*. That *kitābah* is expressed in Arabic scientific terminology in contemporary life, due to the many changes that have produced great contemporary terms in the field of science. Hijazi's explanation makes us realize that the *kitābah* is relevant to the conditions of the times, by the social sciences of religion and science. This indicates that the *kitābah* is a language of understanding ancient and contemporary science and civilization. According to Hijāzi, the *kitābah* is an important means of achieving and codifying knowledge.

²⁰ Khairi Ahmad Husain Ahmad, *Tarekhu Al-Kitabah Wa Tathowwuruha* (Malang: Universitas Negeri Malang, 2021), 299.

²¹ Muhibb Abdul Wahab, "PERAN BAHASA ARAB DALAM PENGEMBANGAN ILMU DAN PERADABAN ISLAM," no. 1 (2014): 3.

medicine, for example. They were interested in medicine in particular, as it was one of the necessities of their lives, and they sought ways to get rid of pests that afflicted them or their camels, which received attention. In pre-Islamic times, the Arabs used medicines to treat themselves and their camels. Medicine was simple at first, relying on experience and spontaneous observation. At that time, they did not rely on the scientific foundations of medicine, or the rules that determined the research methods of their sciences or the rules that governed their writing. The *kitābah* is a great favor from Allah swt given to mankind. Through it, communication between people can be established. Passing down the *kitābah* civilization is one way of preserving science and civilization. *Kitābah* can be considered as a civilization heritage that must be guarded and preserved. If this heritage is neglected, what happens is a huge loss of Allah's gift to humans.

Who teaches the *Kitābah* ?

There is disagreement about who did the *kitābah*, and who transmitted it - especially to the pre-Islamic Arabs. Disputes among historians as to whether the writing was original - based on the revelation of Allah swt - or created by a person/group of people. Another dispute arises among them regarding the identification of the first writer in Arabic, whether he was Prophet Hud, peace be upon him, or Prophet Ishmael, peace be upon him. Ḥamūr states that the *kitābah* is a gift from Allah swt, and its process was through inspiration to Prophet Hud (peace be upon him) by Him. Allah swt says in surah *al-Alaq* " *'allama al-Insāna mā la ya'lamu*. The source of knowledge is Allah. It was taught to human beings -Prophet Adam, Prophet Noah, Prophet Abraham, Prophet Ismail and Prophet Muhammad (peace be upon him). The *Kitābah* is taught through the inspiration and revelation of Allah swt. As Allah swt says in *al-Baqārah*, Allah swt taught prophet Adam *al-asmā'a*.

Indeed, education has occurred in the history of human life. Before the prophet Adam (peace be upon him) was brought down to Earth - due to the violation of the command of Allah swt not to approach the *syajarah* -. The affirmation of teaching or education is actually corroborated by the word of Allah swt in *al-Baqārah* stating that Allah swt ordered Adam and Eve down from heaven to Earth to run the wheel of life. The command to descend to Earth did not just order them down. However, Allah swt equipped the prophet Adam as with instructions from Allah swt to be used as a guide to life. The guideline of life in question is the Quran - the heavenly book - before the Quran. The affirmation of *al-Huda* as a guide is adapted from the Book of Tafsir Ibn Katsir. Allah swt indirectly intervened to educate the prophet Adam and several prophets who received guidance from Allah swt. Allah gave humans the ability to speak, so that humans can communicate with each other and so that the knowledge, experience, and knowledge they already have can be expressed and expressed. Allah says in surah *ar-Raḥmān/55: 3-4*; *khalāqa al-Insān, 'allamahu al-Bayān*. In surah *ar-Rūm*, the word of Allah swt states; *wa min āyatihī khalq as-samāwāti wa al-arḍi wa ikhtilāfu alsinatikum*. The verse *alsinatikum* is the equivalent of the word language. It means that Allah swt taught man the ability to speak through the *kitābah*. Knowledge is the potential of human nature in life. Misbah attributes Prophet Hud (peace be upon him) as the pioneer of knowledge.

Kitābah device

So many devices are found today that support *kitābah* activities, namely:

Harf (a Letter)

Letters are the supporting tools of the *kitābah*. Letters are *ramzun* (writing symbols) that are recognized and used as guidelines in language communication. Letters have very diverse variants. Each region or country - East and West - has proclaimed the use of letters as a symbol of writing to understand the language of communication from each region. The writing is also not uniform. Some countries - such as Arabia - write letters starting from right to left. Some parts of Asia do the opposite, writing letters from top to bottom or vice versa. Letters can also take the form of symbols that show certain meanings of a nation or people. Determining the number of letters used also has differences. The expression of letters is based on their pronunciation. Letters in Arabic are called *hijaiyyah*. There are differences in agreeing on the number of letters. Some argue that *hijaiyyah* consists of 26 to 32 letters. The majority of scholars state that the number of *hijaiyyah* is 28 letters, excluding the letter lam alif (لآ).

As-Syaki

In some opinions, it is stated that separate letters cannot be called *kitābah*. It is more likely to be called *mu'jam* (vocabulary) which cannot be understood. Understanding letters arranged in words in Arabic literacy is very difficult to understand. The term bare letters - unlined and imperfect punctuation - was part of the Arab tradition before Islam and after Islam. In the case of the collection of the Quran during the period of the khalifah Usman ibn Affan, there was a dispute over the variety of Quranic readings. This difference led to a meeting between the readers of the Quran and the khalifah. The decision taken by the khalifah was to unify the recitations of the Quran of the Companions from various regions by rewriting the version of the Quran of the khalifah Abu Bakr that was kept by Hafsa bint Umar (*radiyallahu 'anhuma*). The debate was not only on the perfection of the *hijaiyyah* letters but also on who first established the form of *as-Syaki* in the *hijaiyyah* letters. Abu al-aswad ad-Duali is established as one of the *kitābah* scholars who established *as-Syaki* in *hijaiyyah* letters.

Waraq (Paper) and *Qalam* (Pen)

Waraq is a term for the writing medium used by the Arabs. The mention of *waraqah/waraq* occurs several times in the Quran, such as the words of Allah swt in Surah *al-A'rāf*: 22, *Toha*: 121, *al-Khafī*: 19, and *al-An'ām*: 59. *Waraq*/paper was created at the time of Caliph Walid ibn Abdil Malik al-Umawi's conquest of Turkistan in 671 AD. Using the Prophet Muhammad's ransom strategy in *futuḥāt*, the caliph's forces forced the Chinese in Turkestan to teach the Muslims how to make paper and multiply the factories. This method was then followed by Caliph Mansur of Banu Abbas, who built large factories in various parts of the Arab world, such as Egypt, Tunis, Baghdad, Damascus, parts of Spain, and Andalusia. This role was then taken by the Europeans by opening paper mills around the world. Leon Gothic in some of his statements said: "The Arabs taught us how to make paper." Based on this statement, paper production spread and characterized the modernity of scientific civilization. The term *al-qalam* is also part of the revelation of Allah swt to the prophet Muhammad PBUH. The process of codification or *tadwīn* in scientific literacy characterized by Islam has grown since the prophet

Muhammad received the revelation of Allah swt. This is indicated by various inscriptions or scribbles found on world artifacts in Jordan, as well as on the walls of the *Kaaba*. the writing was then woven into a thick black cloth known as the *Kiswah*.

Period of Codification of Science

In the Umayyad period there was no formal education. The sons of the caliphs were sent to the *bādiyah*, to learn Arabic and to study poetry. The community viewed students of kamil science as those who could read, write, archery, and were good at swimming. This is in line with the values of education in Islamic literature, namely having courage, and endurance when afflicted with calamity, obeying the rights and obligations of neighbors, maintaining self-respect, generosity, hospitality, respect for women, and fulfillment of promises.²⁴ In the time of the caliph Abd al-Malik ordered a teacher (*mu'addib*) to teach the caliph's sons to swim, to get used to not sleeping much. Similarly, during the time of the caliph Umar ibn Abd al-Azīz in some narrations ordered the teacher to punish the caliph's son if he violated Arabic grammar. The caliph sent Yazid ibn abi Habib to Egypt as a grand judge and as a teacher there. It is also heard that in Kuffah at that time a man named al-Ḍaḥḥak ibn Muzāhim established a *Kuttāb* (elementary school) without charging fees to the students. The same was true in Basrah. This was due to the prophet's statement that the Arabs' understanding of science was the science of religion and the science of medicine of the human body. So much science was produced during the Umayyad caliphate, but the codification/*tadwīn* of science was not done at that time and was not passed on to the people in the form of documents that could be a source of study.

However, when the Abbasid dynasty came to power, the potential of science was growing, as well as the response of the Muslim community to have knowledge was also getting better, especially the cultural factors and community insight also increased. The rulers of the Abbasid dynasty then conducted research on some scientific literacy sourced from Persia - at that time the rulers of the Abbasid dynasty were not anti-Persian and Greek as did the rulers of the Umayyad dynasty - and ordered several Persian and Greek language experts and scholars who were experts in the field of religious science to analyze, translate, write and codify various kinds of general and religious knowledge at that time. There was a debate surrounding the caliph's order in the codification of knowledge, especially in Persian knowledge that was translated into Arabic. In the end, a statement that allowed Muslims to do so based on a Hadith attributed to the prophet Muhammad stated: "*al-ilmu ṣhaidun. wa al-kitābatu qaidun, qayyidu raḥimakumullah 'ulūmakum bi al-kitābati*", that knowledge is like game, and writing (*kitābah*) is a rope to bind it, so bind knowledge by writing it down. The Book of *Muwaṭṭa'* by Imam Malik (may Allah be pleased with him) is a clear evidence of the codification of knowledge in the fields of Jurisprudence and Hadith. This was also deepened during the caliphate of Harūn ar-Rashīd and Abdullah al-Ma'mūn who produced a wide variety of Islamic and general knowledge literacy by going back to search for scientific literacy from Persia, Greece and Suryaniah.

Why the Codification of Science was done

²⁴ Philip K. Hitti, *History of the Arabs* (Jakarta, 2002), 317.

Despite the rapid development of science during the reign of the Umayyad dynasty, the 'obstacles' to codification were still felt by most of the scholars at that time. The scholars of tafsir in the Tabi'in period, as narrated by Ibn Nadim, stated that Umar ibn Bakir wrote a letter to al-Farrā' saying that Hasan ibn Sahal, an official in Iraq during the time of Caliph al-Ma'mun, asked him about the interpretation of the Qur'an and he did not get an answer from Umar ibn Bakir. al-Farrā' gathered the scholars of tafsir and held a meeting with them in the mosque. At the beginning of their attendance, from the call to prayer by the mu'azin to the recitation of the prayer, al-Farrā' asked him to recite Surah *al-Fātiḥah*, saying we (al-Farrā') will write down the interpretation of the verse you recited. After seven verses of *al-Fātiḥah* were interpreted, which were later codified into four parts of writing, Abu al-Abbas told them that no one before them had done so and that he did not think what was done was excessive in the interpretation of Quranic verses. What al-Farrā' did not necessarily get a positive response from the scholars of interpretation at that time. There was a dualism of thought about interpreting Quranic verses after the period of the prophet Muhammad and the *Shohābah*. What al-Furra' did was the interpretation of Quranic verses using the method of *ar-ra'yu* (understanding). During the revelation of the Quran, the Prophet Muhammad always gave explanations about verses that were difficult to understand by the *Shohābah*. And none of the companions interpreted verses based on *ra'yu*. So that this understanding curbs their freedom to innovate the development of science. Some of the statements they expressed, such as *Shohābah* in his statement: *Šalāšun lā aqūlu fihinna ḥatta amūtu Quran, ar-Rūh, ar-Ra'yu*. (There are three main things that I did not do until my death: talking about the Quran (Tafseer), the Spirit (soul) and reasoning with the intellect. What *Shohābah* understood is in line with the words of the Prophet Muhammad (peace be upon him), *man takallam fī al-Quran bi ra'yihī, wa ašāba faqod akhṭa'a* (whoever argues about a Quranic verse and he understands it, he has not understood it). But the development of science did not stop there. Some scholars of the Tabi'in and Tābi'u at-Tābi'in periods stated that it was necessary to innovate in the development of understanding Quranic science, especially Tafsir. They stated that what was done was part of the understanding that was still sourced to the prophet Muhammad PBUH. So to measure the truth in developing the interpretation of the Quran, they agreed on several mandatory requirements for the perpetrators of the interpretation of the Quran, such as mastering some supporting sciences in interpreting the Quran such as mastering Arabic, the method of Nāsikh Mansūkh, Asbābu an-Nuzūl Verse and several other supporting sciences. So that in practice, the science of interpretation is divided into two scientific understandings, namely interpretation based on the description of the prophet Muhammad - called *at-Tafsir bil ma'sūr* - and based on the scientific understanding of the Tabi'in scholars.

Civilization as a Language of Culture

Islamic civilization is a civilization originating from the land in the East, adjacent to and in part of Africa in the Middle Ages and modern times, and this civilization is not the work of the Arabs alone, and is not the result of a single historical era, but is a product of the experience of the nations of the East and the West, and the result of the hard work efforts of subsequent generations, People in

this region have a bond of Islamic brotherhood called (*ukhuwah Islāmiyah*). The majority of religious beliefs in Islamic civilization are Islamic. Islam later became the state religion. The Arabic language became the language of knowledge and literature among the community. Before Islam came, the Arabs were accustomed to living from making living around the desert. There was no sense of being "scared" or "feared" by anyone in their unique lives. Allah swt sent his messenger Prophet Muhammad PBUH to the Arabs after the attack of an Abrahah, a despot king from the land of Habashah in the year of the elephant (571 AD). The birth of the prophet Muhammad in that year marked the birth of a new change in the beliefs of the Arabs who previously believed in Paganism (*al-waṣṣniyah*).

When the Quran was revealed to the prophet Muhammad PBUH as a guide for Muslim human life. From it, people found strong signs of the power of Allah swt in the horizon of the world and within themselves. The Arabs responded to it. They began to study, absorb, understand, research, conclude, and apply until later they were able to compile a framework of knowledge in the field of science and knowledge. The Arabs were famous for undertaking economic development to support the improvement of their social stratification and honor. Through the trade they engaged in and carried out, the Arabs were easily able to run the nation's economy. Their economic system is the basis and part of Western civilization. Because the lives of the Arabs were inseparable from their integration into other nations in trade. So the Western economic system inevitably had to be taken as part of the Arab economic system.

In the West, apart from building an economic system, Westerners are also famous for their spiritual 'understanding' of life. So spiritual matters in the eyes of the West are one of the basic foundations of the economy. This causes the West to look "exclusive" in matters of 'understanding' beliefs. They do not carelessly provide information about their spiritual 'understanding' to the public, especially to anyone from any nation that 'fails' to pave the way for other humans to walk the path of happiness in life. In contrast, in Islamic civilization, spiritual 'understanding' is the main basis in supporting the economic improvement of the Arab nation. After Islam came, the Arabs diligently studied spiritual 'understanding', both in relation to their status as humans, placement as Arabs, and so on. In their spiritual beliefs, it is stated that if a human reaches the limit of faith, in the sense that his spiritual beliefs are good and perfect, then his faith will call him, inviting him to continue to make moral and moral improvements and then be able to purify his heart and mind with the correct principles according to the instructions of Allah swt in the Quran.

The spiritual aspect of Islamic civilization has far-reaching implications. It is purified from all falsehoods, purified from every hatred, trained its heart and soul from everything that is filled with erratic ego. So that it creates the environmental conditions of a cultured society, cooperating with each other in various forms of social relations, both from various races and groups of the world community. In line with the opinion of cultural and economic expert Dr. Muhammad Husain Haikal said; "..... that any nation from any part of the world -Arab or non-Arab- if it does not have a spiritual 'understanding' of Allah swt, it will be 'lowly' and if it does not protect itself with a strong faith in Allah swt, it will be 'weak', while it does not have knowledge in its life that is the same as 'humans who fear Allah

swt', so at such times, humans are generally influenced by the 'understanding' of art, painting and sculpture skills, music and also poetry.²⁵

Experts on world culture and civilization, such as W. Steward said: "The Arab nation is not a nation that likes to shed blood, nor is it a nation that is accustomed to depriving other people of their rights and destroying their lives, this nation is a nation that has received great gifts and gifts from the Creator, sincere personality and what it is, capable of science and knowledge, good at mingling with other nations - especially fellow Arabs and also other nations other than Arabs -, this has led to the 'fertile' Islamic civilization that emerged along with the establishment of the Islamic government system at that time, Especially in the first three *Hijri* centuries, and is known as the most 'shining' nation in world civilization - in science and development progress displayed in the lives of Arab societies that are *tamaddun* in various regions and cities, magnificent buildings of mosques that are crowded with worship activities, as well as scientific campuses that are systemized with a qualified scientific curriculum".

From some of these opinions, it can be understood that the *mujtama' al-muslim* (community of life of Muslims, especially Arabs) is not fixated on social stratification as most occur in other nations, nor are group fanatics, in the Quran, the concept of social stratification and group fanatics is prohibited, from the beginning of the emergence of Islam until the end of the world's life (doomsday), which is allowed to be *ukhuwah Islāmiyah*, affection for fellow believers in goodness, mutual cooperation in helping difficulties and calamities among fellow human beings. Therefore, Islamic Civilization is actually a human civilization that prioritizes tolerance based on the Qur'an and the sunnah of the prophet Muhammad PBUH, this civilization easily entered various regions of the world, through conquests carried out during the Islamic preaching period. This civilization excelled for a long period with the completeness of Islamic-based information and science collected at that time approaching perfection that can be proud of, although the real perfection is only Allah SWT. Islamic civilization at that time surpassed the splendor and glory of the civilizations of other nations before Islam, such as the civilizations of Ancient Egypt, Iraq, India, China, Rome, Persia, and the nations of Europe. But actually, the civilization of these nations had a role in the emergence of Islamic civilization at that time.

Islamic civilization bequeathed to the Arabs - especially - and non-Arab nations - generally - a lot of intellectual and religious knowledge. This is stated in several quotations which state that:..... The basis of Islamic civilization is actually the Islamic creed, while its 'soul' is noble morals. The first thing that humans learn is the freedom of mind and will in determining their intentions and goals in life as '*abd*', in order to achieve perfection in life, by combining 'human spiritual understanding of the purpose of his life, his ability to own 'material' in the world, knowledge in religion and science, as well as the beliefs he has about the world and the hereafter. Even Ahmad Syalabi emphasized that in the historical era of Islamic civilization, an Islamic-based educational institution was also initiated called *Kuttāb*. Its role is very influential in transferring knowledge of reading, writing

²⁵ Anwar Jundi, *Muqoddimah Al-'Ulum Wa al-Manahij*, vol. VII, n.d., 222.

sourced from Arabic poetry texts.²⁶ Its existence expanded *min al-Mashriq ila al-Magrib*. In the Eastern region (*al-Masyriq*) such as the Indian Peninsula, Central Asia, Iran, and the Middle East. Kuttāb itself was prevalent in the East, as recorded by Ibn Jubayr in the year 7 hijri. In the North African region, parts of Libya, Algiers, and Tunisia focused on qirā'at (recitation), hadith and calligraphy, and some areas such as Spain and Morocco (*al-Maghrib*). Islamic civilization also had a positive impact on Western civilization in many ways, including:

- Removing the tyrannical 'gusset' of the Greek doctrine of idol worship.
- Freeing people from the 'understanding' of the Trinity and freeing themselves from the 'confinement' of the Church.
- Islamic civilization provides the 'key' to experiment in understanding the *Tawheed* of Allah swt through the Koran and Hadith of the Prophet PBUH, while the Greeks at that time put forward analogies in their beliefs.
- Islamic civilization bequeathed to all nations in the world the 'value' of democracy in the Islamic faith, ukhuwah, justice, and social life.

D. Conclusion

Kitābah was developed in the time of Prophet Hud (peace be upon him) through the revelation of Allah, and then developed in the civilization of the Arabs of the pre-Islamic era by Sufyan ibn Umayyah and Harb ibn Umayyah of the people of Thai'. Kitābah then became a rare skill in the civilization of the ignorant Arabs. So the Prophet in the futuhāt badr strategy required ransom for prisoners of war to teach ten Muslims to read and write (kitābah). The role of kitābah also exists in the writing of the Quran by the companions of the Khulafā ar-Rāshidah, that Umar bin Khattab initiated the writing and collection of the Quran after the death of the Prophet Muhammad PBUH as a form of educating the companions to maintain the integrity and originality of the Quran and Hadith. Allah's Word in Surah Albaqoroh verse 282 affirms that the command of the Kitābah to humanity to care, respond and be willing to learn about science is Allah. It is an important instrument used to preserve the heritage of science and civilization which is then developed in various parts of the world so that it is not lost. Kitābah as the language of education and civilization, ushers in the transformation of various kinds of knowledge and benefits learners, and contributes to providing written scientific materials for study. Kitābah is also an assessment method that evaluates learners and distinguishes them from others by providing assessment activities and tests. That kitābah is a positive culture from the history of civilization that is passed down to every academic person. Reviewing the history of the kitābah is an obligation for every generation of nations and civilizations and shows a sense of spiritualism to Allah the Creator.

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