

THE SPREAD OF ISLAM AND ITS IMPACTS ON THE ARABIC CALLIGRAPHY (KHAT)

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Abstrak

Bahasa adalah sistem simbol suara acak yang diproduksi oleh alat bicara manusia dan digunakan oleh masyarakat dalam berkomunikasi, bekerja sama, dan mengidentifikasi berbagai hal. dalam penggunaannya bahasa lisan merupakan bahasa utama, sedangkan bahasa tulis menempati urutan kedua. Bahasa tulis dalam perkembangannya mengalami perubahan lebih lambat daripada bahasa lisan yang sangat dinamis. Bahasa Arab sendiri termasuk ke dalam kelompok huruf abjad Semitik di mana sebagian besar konsonan tertulis dengan huruf mandiri, sedangkan tanda vokal bersifat opsional. Dengan penyebaran Islam, abjad Arab diadaptasi oleh beberapa negara non-Arab kedalam bahasa mereka sendiri. Abjad yang paling awal diketahui umat manusia adalah tulisan dari Semit Utara, yang berkembang sekitar tahun 1700 SM di Palestina dan Suriah. Abjad Arab, Ibrani, dan Fenisia didasarkan pada model ini. Huruf Arab Utara tersebut yang akhirnya bertahan dalam perkembangan zaman melalui berbagai periode hingga menjadi huruf Arab Al-Quran. Tulisan tersebut berhubungan paling substansial dan langsung dengan tulisan Nabatea, yang berasal dari bahasa Aramaik. Huruf Arab hingga hari ini masih memiliki kemiripan dan persamaan dengan huruf Aramaik karena pada hakikatnya kedua Bahasa ini merupakan Bahasa serumpun. Selanjutnya dengan penyebaran Islam yang meluas hingga ke Eropa & Asia Timur, Bahasa Arab juga akhirnya tersebar di kawasan tersebut & memberi pengaruh terhadap banyak bahasa lain di seluruh dunia sepanjang sejarah.

Kata Kunci: Islam, Bahasa Arab, Khat

Abstract

Language is a system of arbitrary sound symbols produced by human speech tools and used by the community in communicating, cooperating and identifying. Oral language is the primary language, while written language is a secondary language. Written languages change more slowly than corresponding spoken languages. The Arabic language itself belongs to the group of Semitic alphabetical letter in which mainly the consonants are represented in writing, while the markings of vowels are optional. With the spread of Islam, the Arabic alphabet was adapted by several non-Arab nations for writing their own languages. Actually, the earliest-known alphabet to humankind was the North Semitic, which developed around 1700 B.C. in Palestine and Syria. The Arabic, Hebrew, and Phoenician alphabets were based on this model. The North Arabic letter, which eventually prevailed and became the Arabic letter of the Quran, relates most substantially and directly to the Nabataean, which was derived from the Aramaic. Arabic letters until today still share with Aramaic the names of some alphabet letters. Arabic has influenced many other languages around the globe throughout its history.

Keywords: Islam, Arabic Language, Arabic Calligraphy (Khat)

Introduction

Islam and Arabic Khat –also known as calligraphy—appeared in the Hijaz, but it was not common in it, it was confined to a small group of companions and some of the people of *dhimmis*. When Islam spread all the Arabian Peninsula and went to the States of Rome, Persia, Iraq, Syria, Egypt, and other countries

– So were Arabic spread between the Muslim society and also spread in the population of those countries with Arabic calligraphy in every spot of those areas. and then Arabic calligraphy bypassed into the languages of the Islamic world in Persia, Turkey, India and others who were writing their languages since a few centuries ago¹ until today, thanks to the

¹ Stefan Weninger and Geoffrey Khan, *Semitic Languages: An International Handbook*, (Walter de Gruyter GmbH & Co KG, Berlin Boston, 2011), p. 7.

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spread of Islamic civilization and its influence in the world and the expansion of its influence and finally firmly established even in the remote areas.

Arabic Language is a Middle Semitic language, which belongs to the Semitic language family and is related to Hebrew and Neo Aramis languages. Arabic has more speakers than any other language in the Semitic language family. It is spoken by more than 280 million people as the first language, most of which live in the Middle East and North Africa. This language is the official language of 25 countries, and is the language of worship in Islam because it is the language used by the Qur'an.

The Spread of Islam

Arabic letters are used in various parts of the world, second only to Roman / Latin letters. The Arabs Bedouin loved mobile life as nomad, for a long time they used to communicate verbally. Compared to the Egyptians, Babylonians, or Chinese, the Original Arabs (Bedouins) were late in getting acquainted with letters. They are not experienced in written language. Even poetry is maintained through spoken language. On the other hand, for the people who lived in Lebanon, around 1100 BC the Alphabet had developed 22 letters. This alphabet is the result of simplification to facilitate communication between them.

The Arabic calligraphy spread with Islam in the Arabian Peninsula, where it inherited a series of Khaṭ (writing style) and replaced them. most famous (Khaṭ Musnad), which was written in the Himyarite language in Yemen, (and the Qalam Nabataean) was written in the Nabataean language in the north. The Safavid pen - Hadrami and Qatbani, and others in the south, and the language of Nabatean, and the dialects of Safavid and Thamudian and Christian, and others in the north.²

And when Islam spreads in Egypt, the Arabic calligraphy inherited the Coptic pen derived from the Greek pen,³ and the Arabic

²Nasr Al-Huwairini, *Qawaid Al-Imla'* (Lebanon: Muassasah Al-Risalah, Beirut, 2001)

³C. Israr, *Sejarah Kesenian Islam 2*, (Jakarta: Bulan Bintang,

language inherited Coptic and that in the year 87 H during the reign of Abdullah bin Abdul Malik Prince of Egypt transferred the Court of Egypt from Coptic to Arabic and made the court writing all its books in Arabic and calligraphy Of course, the Coptic started in Egypt slowly, until it completely forgot the Coptic and became the language used only in some Coptic churches.⁴

Thus, The Arabic calligraphy inherited the language and calligraphy in Egypt just like Nabatean calligraphy and his language, as it inherited the Berber pen in the northern Berber tribes, and when Islam spread in Persia automatically its language inherited the Baha'i pen as Arabic inherited Baha'i language and it was the common language in Iran until the time of Islamic conquest. its also called the language of Middle Persia as a distinction from ancient Persian and modern Persian, which is spoken by the Persians now has already been mentioned.⁵

When Islam spread in Syria, The Arabic calligraphy inherited a number of lines, including the Roman and Greek pen when the government and the Syrian and Samaritan pen, and weakened the Hebrew pen among the people. Just as well as the Arabic language in which take over the official Greek and Latin language and the Samaritan language and other dialects of Western Aramaic, such as the Palestinian Christian dialect.

When this new religion spread in the countries of the island and Iraq, its inherited the Aramaic lines like Syrian and others, and the Arabic language inherited the Syrian language and other Eastern Aramaic dialects such as Manic Aramaic - the language of Mani followers, and Babylonian Jewish Aramaic.⁶

As it spreads in the country of India and inherited the Indian lines from the Aramaic line, and these were the Indian lines used in the Indian areas in the Islamic conquest, so the Arabic calligraphy began to spread there until it

1999), 9.

⁴ Qalqasyadi, *Shub ala'sya*, p. 24.

⁵ Muhammad Thahir abd Kadir Al-Khaṭṭat., *Tarikh al-Khaṭ Al Araby wa adabuhu*, Thaba'ah Alawy: 1939. 15

⁶ Hamoudah, Muhammad Abbas, *Tathawwuri -lkitabah al-Khaṭṭiyah al-arabiyah*, Dar-lWafa', 2000: 47

was overcome and died. as it overcame the line *Aufri* when the Turks' Islam is the only reason for the spread of the Arabic calligraphy, if not to say that it is revived and lifted to the height of the emergence until the spread of this great spread among the Islamic nations and others in Asia, Africa, Europe and others, even to the extent of India and the Malay archipelago in the east to the extreme of the Maghreb, and the Adriatic Sea Westward, it is spread until the highest Turkestan and reached the middle of Russia and north Europe to the lowest Zanzibar in the south.⁷

Arabic Language now has surpassed the Ocean and reached the continent of America and other islands of the seas, it includes among the rhythms of countless nations of different races and returned multilingual and dialects, such as Arabs, Turks, Persians, Indians, Malay, Afghans, Tatars, Kurds, Mongols, Berbers, people of Sudan, Negroes, Aleppo and others and remained under his banner of 200 million To 250 million of the selves except for more than one hundred million Muslims write in the Arabic language the texts of religion such as the Koran and other which is proof of that great civilization. Resumed from the book spread of Arabic calligraphy- this was written by the author of (the history of slang languages), Dr. Israel Wolfenson Abu Duaib, he was famous orientalist, he said that the spread of Arabic calligraphy (Islamic calligraphy) not because it was one of the innovations of Islam as it was known to the Arabs before the mission, but because Islam It was the main reason for its spread, commonness and survival until now, as history told that the pen Tsamodi although its upbringing was not by the people of *Thamud* but its presence was in the area of *Thamudi* – thus were stated by the doctor in his mentioned book.⁸ The following is a map of the origin and distribution of Arabic script.⁹

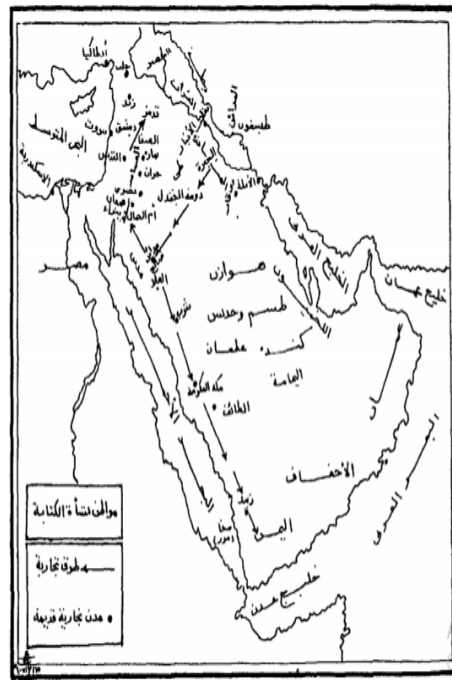


Figure 1 : The Spread of Arabic letters through Arabic peninsula

The Emergence of Letters

Letters or writing are one of the means to express will, thought and taste. When in the past people were not familiar with modern communication tools such as telephones, the internet and others, they had already known letters. Humans used to have a language that is used as a means of communication with others, both communicating through oral, written or sign. Everything is a means to appreciate the needs of human life.

In the beginning, communication was done verbally or in sign language. However, there are many things that turn out to be difficult to communicate in these two ways, and require a third method, namely written language. From this, the need for written language emerged. The written language is not necessarily composed of letters as it is today. The written language first went through several phases of development and refinement to be what it is now.¹⁰

¹⁰ There are many theories about the origin of Arabic script. Another opinion says that the person who first wrote using Arabic letters was the Prophet Ismail. But at that time all the letters continued, even though wawu or ra'. Then his two children, Qaidar and Hamaisa, 'separated the continued letters. For details see Nasr Al-Huwairini, *Qawaid Al-Imla* ,

⁷ Al Khaṭṭat., 17

⁸ Muhammad Abbas Hamoudah, *Tathawwuri* , (Alkitabah al-Khaṭṭiyah al-Arabiyyah: Dar-IWafa', 2000), p. 48

⁹ Hamoudah, *Tathawwuri.*, p. 73

The first phase was *al-shauri al-dzati*, describes an event through the image itself. In this case, the picture becomes a written language that seeks to tell an event or event. This phase is the simplest phase but also limited. Limited to events that can be described through images, such as volcanoes, volcanoes and others.

The second phase was *al-shauri al-ramzi*, describes an event, the time of its occurrence, or the situation and conditions as they occur through the meaning symbolized by an image. This language is broader and is used to describe things that cannot be described by *al-shauri al-dzati*. Such as the feelings of people who were hit by a volcano erupted, feelings of hate, love and others.

The third phase was *al-maqtho'i*, the occurrence of many expeditions to various parts of the world makes the needs of human life more numerous and varied. The written language that uses these images sometimes cannot be captured by the recipient (communicant), or the recipient is wrong in understanding the intent of the sender of the news (communicator), so the message does not go hand in hand. Or because the events are told long to make the picture written is also long and many. This is considered ineffective and inefficient because it requires more time, energy and thought. These factors then encourage the creation of *maqtho* (signs) which can replace the function of images as written language. Some of these *Maqtho* are used and agreed upon by communities in certain regions, some are used and understood equally (coincidentally or not) by many communities in various regions. For example, the ain head sign used instead of an image that shows the meaning of the enemy, the shin head sign used instead of a picture that shows a tree or forest and so on. Although these signs sometimes do not indicate a logical connection to the marked image, they were used by written language users of their time.

(Lebanon: Muassasah Al-Risalah, Beirut, 2001), p. 18. See also Jurja Zaidan, *Al-Falsafah Al-Lughawiyah* ., pp. 161-162.

The next phase of *al-hija'i*, in subsequent developments, the *maqtho-maqtho* become letters after undergoing acculturation.¹¹ Arabic letters are also called *hija'iyah* (هجائية). The word *hija'iyah* comes from the verb *hajaa* (هجي) which means to spell, count letters, read letter by letter.¹² The letter *hija'iyah* is also called the *huruuf tahjiyyah* (حروف تهجيه). *Hijaiyah* letters are also called Arabic alphabet. The word alphabet itself comes from the Arabic *alif, ba', ta'*. The word alphabet also comes from the Arabic *a-ba-ja-dun*; *alif, ba', ta', jim, and dal* (أبجد). But there are also those who reject this opinion on the grounds, *hijaiyah* letters have different order rules with alphabetical terminology. *Hijaiyah* letters start from *alif* and end in letters 'separately. While the alphabetical terminology is arranged in sentence form (أبجد هوز حطي كلمن سعفص قرشت), besides that the alphabetical terminology is more limited to the local *Samiyah* language.¹³

Hijaiyah letters are 28 single letters or 30 if you enter *lam-alif* double letters (لا) and *hamzah* (ء) as standalone letters. The person who first composed the letters *hijaiyah* in sequence starting from *alif* to yes 'is *Nashr Bin' Ashim Al-Laitsi*.¹⁴ The way to write Arabic letters is different from Latin letters. If Latin letters are from left to right, then Arabic letters are written from right to left.

The following is a picture of the development of Arabic script which is absorbed and influenced by various Semitic languages.¹⁵

¹¹Jurja Zaidan, *Al-Falsafah Al-Lughawiyah Wa Al-Fadh Al-Arabiyyah* (Kairo: Dar Al-Hilal: tt.), p. 162.

¹²Jamaluddin Muhammad Bin Mukrom Ibn Mandur Al-Afriki, *Lisan Al-Arab*, (Beirut Libanon: Dar Al-Kutub, 1990), Juz 10, p. 371.

¹³Ahmad Husnain Thohir, Abdul Aziz Nabawi, *Al-Asas Fi Al-Lughah Al-Arabiyyah*, (Cairo: Al-Shadru Li Khidmati Al-Thiba'ah, 1987), p. 25. See also Anis Farikha, *Nadhariyat Al-Lughah*, (Bairut; Dar Al-Kuttub Al-Libnani, 1973), p. 90.

¹⁴In Zam Zam Afandi's writings it is said that 'Ashim Al-Laitsi was one of the people who was debated as one of the first to compile *nahwu* knowledge besides Abu Aswad, Ali Bin Abi Tholib, Umar Bin Khaṭṭab and Abdul Rahman Bin Hurmuz in *Adabiyyat*, vol 1 March 2003.

¹⁵Hamoudah, *Tathawwuri* ., p. 61

المردف العربية	الرموز	نبي	سرخيل	كاف	كاف	كاف	كاف	كاف	كاف	كاف	كاف	كاف	كاف
ا	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ب	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ج	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
د	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
هـ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
و	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ز	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ح	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ط	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ي	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ك	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ل	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
م	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ن	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
س	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ع	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ف	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ق	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ر	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ش	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ص	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ض	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ظ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ

Figure 2: Arabic letter and its similarity with the other Semitic letters

The Growth and Development of Hijaiyah Letters

All letters or writings in this world at first were very simple signs that had been discovered, or that had been agreed upon and used by the oldest generation in the form of images or symbols that could be seen by the eye. Then the next generation carries out the process of subtracting, adding and refining - as needed - so that the letters form as they are now. Likewise, with Arabic letters or writing.

According to the research of historians, the Arabic script used today is derived from ancient Egyptian writing: Hieroglyph. This is evidenced by archaeological findings - inscriptions on stones, pillars - in Egypt. In addition, paleographic remnants - writing on material such as papyrus and parchment

- prove that the Egyptians at that time had knowledge of writing and writing. Ancient Egyptian writing consists of images so that they are called pictographs. Because there is no limit to how to write with pictures, it is then summarized by taking and using several hieroglyph letters. Like (:) symbol for the sound ra or r, and so on.¹⁶

In subsequent developments, Arabic script underwent a process of perfecting the form although it has not been distinguished. This happened after the penetration of culture and civilization by the Anbar and Hirah tribes (who lived along the Euphrates) towards Egyptian society at that time. Characteristics of letters or writing in this phase are the letters have been written in a series, and also the addition of some letters that did not exist before. Like tsa ' , dzal, dhad, dla' and ghin. Dead letters - alif, wawu and ya ' - have also been used until the 6th century CE.

It is estimated that a century before the arrival of Islam, the Hijaz had learned to read and write in Syria (in the Himyar tribe) and Iraq (in the Hirah and Anbar tribes).¹⁷ This was formerly due to the trade relations that existed between them. So that gave birth to figures who are known to have Arabic literacy skills, such as Bisyr Bin Abdul Malik Al-Kindi who was friendly with Harb Bin Umayyah who has the same expertise, who then married to Umayyad descent and began teaching literacy to young Quraish youths.

The process of preservation and the purpose of Islamic da'wah in the early days of Islam gave birth to a new need to perfect writing. Gradually rules were set to connect many Arabic letters. Dots are added to distinguish the letters conveyed in one form (shad, dhad, tha ' , dla', da, dza, ba, ta, tsa and others). Short vowel marks above and below the letters (fathah for short "a", dhammah for short "u", and kasrah for short "i") were developed to complement long vowels and

¹⁶Abd. Karim Husain, *Seni Kaligrafi Khaṭ Naskhi,Tuntunan Menulis Halus Huruf Arab Dengan Metode Komparatif*, (Jakarta: Pedoman Ilmu Jaya, 1988), p. 6.

¹⁷Hamoudah, *Tathawwuri* , p. 38

consonants. Appropriate methods for showing *maddah* (vowel lengthening), *syiddah* (double consonant), and *sukun* (non-vowel consonants) were added as a refinement.¹⁸

With the spread of Islam to various tribes and non-Arab nations who do not know Arabic, the fear of an error in reading verses of the al-Qur'an is getting stronger. Because Arabic language and writing is the official language and writing of the Qur'an. While Arabic language and grammar were not standardized. This improvement was needed because of the emergence of cases of misreading verses in the Qur'an among Muslims. Misreading verses in the Qur'an is fatal because it can change the meaning of the verse.

The next refinement of Arabic script was by Creating signs and Distinguish letters of the same shape with lines and Flipping the signs -syakal-.

Creating Signs (Syakal)

At the beginning of the 7th century AD, the beginning of the Umayyad dynasty, Ziyad Bin Abi Sufyan asked an Arabic expert, Abu Aswad Al-Duali (d. 69 H) to create syakal (punctuation / harakat) to make it easier to read al-Qur'an and minimize reading errors. Punctuation created in the form of dots.

- a. Point one to the left of the letter means dhammah (u), like writing (b) then read thu.
- b. The dot one above the letter means fathah (a).
- c. Point one just below the letter like kasrah (i).
- d. If a point is doubled (two points) then the function becomes tanwin (un, an, in).

The dots that were used as punctuation marks were first written in red ink to distinguish them from letters written in black ink. In this case there are those who argue that all the letters in the Qur'an are punctuated. But other opinions say that only the end of a

word or letters that are marked can cause a misreading if not marked.¹⁹

Distinguishing letters of the Same Shape with Lines

Punctuation in the form of points created by Duali really helps facilitate reading the Qur'an. But letters with the same shape and different spelling are often still confusing. This is because many Hijaiyah letters have the same shape either when standing alone or when connected with other letters except for six letters: alif, kaf, lam, wawu, ha', and mim.²⁰

During the reign of Abdul Malik Bin Marwan (685-705 AD) a governor named Al-Hajjaj Bin Yusuf Al-Tsaqafi asked Nasr Bin 'Ashim and Yahya Bin Ya'mar to mark the letters of the same shape but with different spelling. Nasr and Yahya subsequently created short-line marks placed above or below the letters. Short lines can be one, two or three. For example: ba', given one short line above the letter, tsa', given three short lines above the letter, and so on. If there are three short lines, then one is placed on two short lines that are lined up. Short lines that serve to distinguish these letters are actually made with the same ink as ink for writing letters, black. Dots and short lines remained in use during the Umayyad rule until the beginning of the Abbasid rule ± 685-750 AD.

Flipping the Signs

After some time, the point and line marking system changes. There were complaints from readers of the al-Quran regarding the number of signs that must be carried by the letters in the verses of the Quran which were considered difficult, besides the marking point and short-line models using ink (at that time the printing press was unknown) raises another problem. Ink that is not permanent, meaning that in some time often becomes blurred and even disappear, can be exposed to water or due to

¹⁸Ismail Al-Faruqi and Louis Lamya Al-Faruqi, *Atlas Budaya: Menjelajah Hazanah Peradaban Gemilang* (Mizan: Bandung, 2003), p. 392

¹⁹Hamoudah, *Tathawwuri.*, p. 39.

²⁰Hamoudah, *Tathawwuri.*, p. 42. See also Zaki Mubarak, *Nadhrah Ala Fann Kitabah Indal Arab fil Qarn 3 Hijry*, (Cairo : Al-Majlis Al-A'la liTsaqafah, 2006), p. 7.

other factors causing short lines to become like dots or vice versa, dots. This difficulty moved an expert in Arabic grammar (nahwu / syntax), Al-Khalil Bin Ahmad (d. 170 H) to make changes.²¹

Al-khalil reversed the punctuation function of punctuation created by Abu Aswad and Nasr-Yahya. Dots that were originally *harakat* are now used as signs to distinguish letters with the same shape but different spelling. And for punctuation (syakal / harakat) al-Khalil takes from the letters that are the source of the sound (vowels). Alif (ا) as the source of the sound 'a' (أ) . Ya' (ي) as the source of the 'I' sound. Wawu as the source of the sound 'u'. Kha's head 'as a sign of sukun become like lines.

Meanwhile, the red ink used to write long old dots becomes blackish like letters or short lines that are indeed written in black ink. A fact that raises new difficulties because people become confused about which signals (dots) and which specific letters (short lines). Sign to distinguish letters that are the same shape can be a dot or a sign like a number.²²

A period

For letters that do not have the same shape as other letters, no periods are given. For example alif, lam, mim, and ha'. For letters that are the same shape are marked with dots. For example, ba', ta' tsa', jim, ha' and kha' (ب, ت, ث, ج, ح, خ). Dal with dzal. Ra 'with za'. Sin with syin, shad with dhad. Tha 'with dla', and others. Ba' with one dot below. Ta 'with the two dots above. Tsa 'with the three dots above (ث). Jim with one point below (ج) ; Kha 'with one point above (خ) ; Dzal with the point above. Syin (ش) with three points above; Dhad with one point above (ض) .

All of the letters used to be written with such signs both when separated and joined. But at that time there were several letters with different markings when written separately

and in continuity.²³ Fa' with one dot above when written in conjunction with another letter, but then written without a dot when written separately. Qaf with one dot below, there is also a mark with two dots above (ق) when written continued. And written without using dots when written separately. Although qaf looks similar to fa', the previous scholars did not consider it the same. Because the form of fa' (ف) is more open while qaf (ق) is more closed. They even equate the form of qaf (ق) with wawu (و) . It's just that in separate writing to distinguish qaf from wawu, qaf is written in a larger form than wawu (see: ق-و).

In the early days of the emergence of the hijaiyah form, kaf had a similar form to dal and dzal (د-ذ) . It's just that the shape of the kaf (ك) is written bigger than both. Because of this difference in size, kaf (ك) is not given a dot to distinguish it from dal and dzal (د-ذ) . Like kaf, in the early days of marking hijaiyah letters, the shape is likened to ra' (ر) and za' (ز) when written separately and without periods. It's just that it's written in a bigger form and the tail is more closed. but when connected, it is marked one point above because it resembles the shape of پ and its siblings.

The letters yes 'when connected are marked with two dots below because they resemble ن, ب and their siblings. When written separately or alone it is not given any sign because it is not feared similar to other letters. This history shows that this form of writing and designation is a type of *Kufic* writing.

Conclusion

With the spread of Islam, the Arabic alphabet was adapted by several non-Arab nations for writing their own languages. The Arabic calligraphy spreads with Islam in the Arabian Peninsula, where it inherited a series of khat (musnad, naskhi, kufic style). Because the fear of an error in reading verses of the al-Qur'an is getting stronger so Arabic language and grammar needed to be standardized. this improvement started with (a) creating

²¹ Muhammad Thahir Al-Azmiry Al-Azhary,, *Injila' l-Sihabah An Qawaid Imla' Wa Ushul Kitabah*, (Egypt : Al-Mathba'ah al-Ustmaniyah, 1329 H), pp. 5-8

²²Hamoudah, *Tathawwuri*, p. 43.

²³Zaki Mubarak, *Nadhrah* ., pp. 70-73

syakal; (b) Distinguish letters of the same shape with lines; (c) Flipping the signs. The written language went through several phases of development; The first phase was al-shauri al-dzati, The second phase was al-shauri al-ramzi, The third phase was al-maqtho'i. Arabic Language has influenced many other languages around the globe throughout its history. Islam is the only reason for the spread of the Arabic calligraphy, if not to say that it is revived and lifted to the height of the emergence until the spread of this great spread among the Islamic nations and others in Asia, Africa, and Europe.

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