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The Relevance of *Dhabt* and *I'rab* in Social Life (*Qira'at* Science Study Study)

Ade Kurniawan[1]*, Andri Nirwana AN[2], Ainur Rha'in[3], Ahmad Nur Fathoni[4], Kharis Nugroho[5]
Universitas Muhammadiyah Surakarta, Indonesia
Corresponding Author: g108250011@student.ums.ac.id*, an140@ums.ac.id, ar175@ums.ac.id, anf905@ums.ac.id kn812@ums.ac.id

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Abstract

Background: The sciences of ḍabṭ and iʿrāb safeguard the accuracy of Qurʾanic recitation and meaning, yet previous studies have treated them separately, focusing either on muṣḥaf notation or on grammatical theory, without examining their integration within qirāʾāt or their relevance to social life.
Objective: This study aims to analyse the concept and historical development of ḍabṭ and iʿrāb, their relationship within the science of qirāʾāt, and the social values that can be derived from them.
Method: This library research employed a descriptive-analytical design with qualitative content and comparative analysis of classical works, including al-Dānī's al-Muḥkam fī Naqṭ al-Maṣāḥif, Abū Dāwūd's Uṣūl al-Ḍabṭ, and major naḥw works, supported by contemporary studies.
Results: Ḍabṭ preserves the phonetic accuracy of each riwāyah, whereas iʿrāb preserves syntactic structure and meaning. Their interdependence is illustrated by QS. Fāṭir [35]: 28, where reversing the case endings of Allāh and al-ʿulamāʾ inverts the meaning. The study also distinguishes valid mutawātir variants, such as Māliki/Maliki, from reading errors (laḥn). Socially, both sciences represent tabayyun, proportional justice, discipline, and a balance between adaptation and integrity.
Conclusion: Integrating ḍabṭ and iʿrāb preserves the authenticity of recitation and provides a linguistic basis for Qurʾanic social ethics.

INTRODUCTION

The Qur'an al-Karīm is a revelation from Allah SWT that was revealed to the Prophet Muhammad PBUH as a guide for all humankind. The authenticity of the Qur'an and the preservation of its meaning have been maintained through oral transmission from generation to generation. One of the important instruments for maintaining the authenticity of Qur'anic recitation is the science of *ḍabṭ* (علم الضبط), a branch of knowledge related to *qirāʾāt* that concerns the marking and notation of the *muṣḥaf* so that the Qur'an can be recited in accordance with the rules transmitted from the Prophet PBUH through the narrators of the *qirāʾāt*.

The science of *iʿrāb* (علم الإعراب), meanwhile, is a discipline that examines the grammatical position of words within sentence structures (*naḥw*) and the changes in the endings of words according to grammatical factors. Within the *qirāʾāt* tradition, the science of *iʿrāb* holds an important position because it provides a foundation for correctly understanding the meanings of verses by identifying the grammatical functions and relationships among words.

The science of *ḍabṭ* functions to ensure that letters and reading signs, including *ḥarakāt*, *madd*, *hamzah*, *sukūn*, and *shaddah*, are represented accurately, thereby enabling readers of the Qur'an to avoid errors in pronunciation and meaning. Through a system of signs and symbols developed and standardized by Qur'anic scholars in relation to *ḍabṭ*, *qirāʾāt*, and *rasm*, the science of *ḍabṭ* facilitates the distinction between letters with similar forms, the identification of the length and duration of recitations, and the recognition of pauses and continuations that may affect the meaning of a verse. Thus, the science of *ḍabṭ* not only contributes to the accuracy of pronunciation but also to the preservation of meaning and the fluency of Qur'anic recitation.

The development of the science of *ḍabṭ* is closely related to the history of the written *muṣḥaf*, particularly the development of the *rasm ʿUthmānī*, as well as to the transmission and development of the *qirāʾāt* tradition. Following the compilation and standardization of the *muṣḥaf* during the *ʿUthmānī* period, the need for a system of reading notation became increasingly urgent as the Islamic territories expanded and the number of non-Arab readers increased. Consequently, scholars developed and refined systems of vowel marks, dots, and other signs to help safeguard Qur'anic recitation from errors and alterations. To this day, knowledge of *ḍabṭ* remains an important foundation for Qur'an teachers, *ḥuffāẓ*, *taḥfīẓ* teachers, and students and enthusiasts of the Qur'an in learning and preserving recitation according to the transmitted *qirāʾāt*.

Thus, the science of *ḍabṭ* provides readers of the Qur'an with a means of mastering *tajwīd* and *qirāʾāt* in practice through the visual guidance provided by the *muṣḥaf*. The precise placement of *ḍabṭ* signs enables the *muṣḥaf* to function not merely as a written text but also as a carefully developed system of notation that supports the preservation and accurate transmission of Qur'anic recitation from generation to generation. Therefore, studying the science of *ḍabṭ* is part of the effort to preserve the integrity of Qur'anic recitation and ensure its continued transmission as a book of guidance that is read and practiced by Muslims.

The science of *iʿrāb* is closely related to the science of *qirāʾāt* because variations in readings transmitted through the *sanad* of the *qirāʾāt* imams can give rise to differences in grammatical structure, which may be reflected in differences in the final *ḥarakāt* of words. Each authenticated *qirāʾah* preserves a valid mode of Qur'anic recitation while also demonstrating the breadth and richness of the meanings conveyed by the verses. Therefore, a thorough understanding of *iʿrāb* is necessary for readers of the Qur'an to accurately grasp the meaning of a verse in accordance with the *uslūb* and grammatical structure reflected in the authentically transmitted *qirāʾāt*. Misreading the final *ḥarakāt* without considering *iʿrāb* can alter the meaning and, in some cases, change the syntactic function of a word within a sentence.

Since the early history of *muṣḥaf* writing, efforts to preserve Qur'anic recitation through systems of dots, *ḥarakāt*, and other reading signs have continued to develop alongside the expansion of the Islamic territories and the increasing number of non-Arab readers. Scholars of *qirāʾāt*, *naḥw*, and *rasm* contributed to the development and explanation of grammatical and orthographic principles so that the written *muṣḥaf* would accurately support the transmitted recitation and the preservation of Qur'anic meaning. Therefore, the science of *iʿrāb* is not merely a discipline of Arabic grammar but also an important scholarly instrument for understanding the grammatical structures underlying Qur'anic recitation and interpretation. In

the study of *qirāʾāt*, *iʿrāb* acts as a bridge between recitation and meaning, enabling readers not only to pronounce words accurately but also to understand their grammatical functions and the meanings conveyed by the verses.

Globally, the preservation of accurate Qurʾanic recitation has become increasingly challenging because the majority of Muslims are not native speakers of Arabic. Demographically, the majority of the world's Muslims live outside the Arabic-speaking Middle East and North Africa, particularly in the Asia-Pacific region, including Indonesia, which has the largest Muslim population in the world (Setianto, 2026). At the same time, several *muṣḥaf* standards with different *ḍabṭ* conventions circulate internationally, such as the Madinah *Muṣḥaf*, the Maghribī *muṣḥaf* based on the *riwāyah* of Warsh, and the Indonesian Standard *Muṣḥaf*, which partly adopts al-Khalīl's notation system for the convenience of local readers (Madzkur, 2014, 2015). This diversity makes *ḍabṭ* and *iʿrāb* not only classical disciplines but also practical necessities for non-Arab Muslim communities.

Despite its central position, the science of *iʿrāb* often receives limited attention in contemporary Qur'anic learning, where greater emphasis may be placed on the practical application of *tartīl* and *tajwīd*. This can cause some readers' understanding of the Qur'an to remain limited to phonetic and recitational aspects without a sufficient understanding of the grammatical principles underlying particular forms of recitation. In fact, knowledge of *iʿrāb* can improve readers' ability to understand differences among *qirāʾāt*, reveal aspects of the rhetorical beauty of the Qur'an, and deepen their understanding of the meanings of verses in a broader and more comprehensive manner.

Empirical studies in Indonesia reinforce this concern. An analysis of Qurʾanic recitation among students of IAIN Langsa found that errors in articulating letters and in distinguishing vowel lengths were still common, with *laḥn khafī* (subtle errors) more dominant than *laḥn jalī* (obvious errors) (Mulizar & Awaluddin, 2022). In *pesantren*-based *naḥw* learning, students' difficulties stem from a weak grasp of basic grammatical rules, limited study time, and less interactive teaching methods (Sholeh et al., 2025), while other scholars have called for a functional orientation in *naḥw* learning so that grammatical analysis is connected with meaning (Abalkheel & Sourani, 2023). These findings indicate an urgent need for studies that connect the notational accuracy of *ḍabṭ* with the semantic accuracy of *iʿrāb*, rather than treating them as separate subjects.

Thus, studying the science of *iʿrāb* in the context of *qirāʾāt* constitutes a scholarly effort to preserve both the accuracy of Qur'anic recitation and the understanding of its meanings. This knowledge contributes significantly to understanding the grammatical structures and breadth of meaning conveyed by the verses through an approach grounded in the transmitted *sanad* of the *qirāʾāt* imams. Therefore, a deeper study of *iʿrāb* is important for academics, *ḥuffāẓ*, teachers, and students and enthusiasts of the Qur'an in order to support the continuity of a proper, authenticated, and meaningful tradition of Qur'anic recitation across generations.

Previous studies have examined these two sciences largely in isolation. Madzkur (2014) analysed the *ḥarakāt* and punctuation of the Indonesian Standard *Muṣḥaf* from the perspective of *ḍabṭ*, and Madzkur (2015) compared the diacritical characteristics of the Maghribī, Saudi, and Indonesian *muṣḥaf*s. Codicological studies have described the *ḍabṭ* systems of Indonesian and Malay manuscripts and revealed local variations in vowel signs, *tanwīn*, *sukūn*, and *waqf*

marks (Che Omar & Ariffin, 2022; Nashoiha & Widayati, 2022; Yuliarto et al., 2026), while Fihri et al. (2023) outlined the rules of *ḍabṭ* and the legal principles of *muṣḥaf* writing. On the grammatical side, Fransisca (2015) discussed the concept of *iʿrāb* in *naḥw*, and Hazuar (2019) examined the views of Ibrāhīm Muṣṭafā and Ibrāhīm Anīs on *iʿrāb*. However, these studies focus either on notation or on grammatical theory; none of them explicitly examines how *ḍabṭ* and *iʿrāb* interact within *qirāʾāt*, how valid *qirāʾāt* variants should be distinguished from reading errors, or what social values can be derived from both sciences.

The novelty of this study lies in its integrative reading of *ḍabṭ* and *iʿrāb* as a single system that safeguards both the sound and the meaning of the Qurʾanic text, and in its attempt to read the grammatical and notational concepts of both sciences through a social-semiotic lens, in which language is understood as a resource for constructing social meaning (Otay et al., 2025). Through this lens, the accuracy of *ḥarakāt*, the syntactic position of words, the *ʿāmil*, and the distinction between *muʿrab* and *mabnī* are proposed as conceptual representations of social values, namely *tabayyun*, proportional justice, social discipline, and the balance between adaptation and integrity.

Based on this background, this study aims to analyse the concept and historical development of *ḍabṭ* and *iʿrāb*, to explain their relationship within the science of *qirāʾāt*, and to formulate the relevance of both sciences to social life. Theoretically, this study is expected to enrich the literature on Qurʾanic linguistics by integrating the study of notation, grammar, and *qirāʾāt*. Practically, the findings are expected to serve as a reference for Qurʾan teachers, *taḥfīẓ* institutions, and Arabic language curricula in designing learning that connects correct recitation with the understanding of meaning, as well as for *muṣḥaf* editors in maintaining the consistency of *ḍabṭ* signs.

METHOD

This research was a library research study employing a descriptive-analytical approach. Library research was chosen because the objects of study were concepts, historical developments, functions, and relationships between *ḍabṭ* and *iʿrāb*within the science of *qirāʾāt*, which were examined through the tracing and study of written sources. The descriptive approach was used to explain the basic concepts, historical developments, scope, and functions of *ḍabṭ* and *iʿrāb*, while the analytical approach was used to examine the relationship between the two in maintaining the accuracy of Qur'anic recitation and understanding the meanings of the Qur'an. This design is consistent with the characteristics of library research, in which data are obtained from documents and analysed systematically to build conceptual explanations (Morgan, 2022; Supriyanto, 2023).

The research data sources consisted of primary and secondary sources. Primary sources were works that directly discussed the sciences of *ḍabṭ*, *iʿrāb*, and *qirāʾāt*, *Qur'anic rasm*, and Arabic grammar. Secondary sources included books, scientific journal articles, and other academic works relevant to the discussion. The literature used in this study included works on the science of *naḥw*, the concept of *iʿrāb* in the science of *naḥw*, studies on *ḍabṭ* and ʿUthmānī *rasm*, and literature discussing the historical development of the sciences of *naḥw* and *qirāʾāt*. These sources were used to obtain a comprehensive understanding of the position of *ḍabṭ* and *iʿrāb* within the scholarly tradition of Qur'anic studies. Specifically, the primary

corpus consisted of al-Dānī's *al-Muḥkam fī Naqṭ al-Maṣāḥif* and Abū Dāwūd Sulaymān ibn Najāḥ's *Uṣūl al-Ḍabṭ* for *ḍabṭ*; Sībawayh's *al-Kitāb*, Ibn Hishām's *Mughnī al-Labīb*, and ʿAbbās Ḥasan's *al-Naḥw al-Wāfī* for *iʿrāb*; and Ibn al-Jazarī's *al-Nashr fī al-Qirāʾāt al-ʿAshr* for qirāʾāt, which were read alongside recent studies of these traditions (Hasan, 2023; Muna & Ikhwan, 2023; Mursyid et al., 2026; Putra et al., 2026). Secondary sources were selected on the basis of their direct relevance to *ḍabṭ*, *iʿrāb*, *rasm*, and *qirāʾāt*, with priority given to peer-reviewed articles published in the last ten years and indexed in Google Scholar, Garuda, and DOAJ, using the keywords *ḍabṭ*, *iʿrāb al-Qurʾān*, *rasm ʿUthmānī*, and *qirāʾāt*.

In line with the qualitative nature of library research, the researchers acted as the key instrument. Data were recorded on data cards organised into a coding sheet with five categories: the concept of *ḍabṭ*, the concept of *iʿrāb*, the historical development of both sciences, their relationship with *qirāʾāt*, and their social relevance. Each entry recorded the source, page, original quotation, and the researchers' analytical notes.

The data collection technique was carried out through documentation, namely by identifying, reading, recording, classifying, and interpreting relevant information from various library sources. The collected data focused on five main aspects: (1) the concept and scope of the science of *ḍabṭ*; (2) the concept, function, and historical development of the science of *iʿrāb*; (3) the relationship between *ḍabṭ* and *iʿrāb* and the science of *qirāʾāt*; (4) the implications of both sciences for the accuracy of Qur'anic recitation and interpretation; and (5) the social values that can be derived from the concepts of both sciences.

The data were analyzed using a descriptive-analytical method through several stages. First, data obtained from various sources were selected based on their relevance to the research focus. Second, the data were classified according to the themes of discussion, namely *ḍabṭ*, *iʿrāb*, *qirāʾāt*, *rasm*, and the relationships among these sciences. Third, the data were analyzed by comparing various explanations and views of scholars and researchers regarding the functions and historical development of *ḍabṭ* and *iʿrāb*. Fourth, the results of the analysis were interpreted to identify the functional relationship between *ḍabṭ* as an instrument for maintaining the accuracy of the written form and pronunciation of Qur'anic recitation and *iʿrāb* as an instrument for maintaining grammatical structure and meaning.

The final stage involved drawing conclusions based on the overall results of the analysis. The analytical technique employed was qualitative content analysis (Vears & Gillam, 2022), combined with comparative analysis of scholars' views. To derive the social relevance of *ḍabṭ* and *iʿrāb*, this study applied an analogical-hermeneutic reading grounded in the view of language as a social semiotic (Otay et al., 2025) and in sociolinguistics (Holmes & Wilson, 2017), and then related the resulting meanings to established Islamic ethical concepts, such as *tabayyun* (QS. al-Ḥujurāt [49]: 6) and justice as placing something in its proper place (Abou-Bakr, 2023). The social values formulated in this study are therefore presented as a conceptual proposal rather than as empirical findings.

The validity of the data in this study was established through *cross-checking* by comparing information obtained from relevant books and scientific articles. This step was taken to maintain the consistency of the arguments and avoid excessive dependence on a single source. Through this method, the research was expected to provide a systematic overview of the position and contribution of *ḍabṭ* and *iʿrāb* to maintaining the authenticity of Qur'anic

recitation and the accuracy of its meaning. In addition, source criticism was applied by prioritising primary classical works over translations and secondary summaries, and the *ḥadīth* and *athar* cited as evidence were traced (*takhrīj*) to their original collections, with their gradings by *ḥadīth* critics noted.

RESULTS AND DISCUSSION

Dhabt Knowledge

Definition of *Dhabṭ* in the Science of *Qirā'āt*

Linguistically, *dhabṭ* (الضَّبْط) means punctuation. In terms of terms, *dhabṭ* (الضَّبْط) in *Qirā'āt* is a science that discusses the system of marking the recitation of the Qur'an in the form of harakat, symbols, and special marks on the *mushaf* to explain how to pronounce letters and words correctly in accordance with the history of the *Qirā'āt* that is *sanad*. In other words, *dhabṭ* is a visual guide that ensures that the reader pronounces the Qur'an as narrated by the *Qirā'āt* imams without changing the sound or shifting the harakat. To clarify this understanding, there are several elements that are the scope of *dhabṭ* knowledge:

Determination of Harakat

1. *Fatḥah* (ـَ)
2. *Ḍammah* (ـُ)
3. *Kasrah* (ـِ)
4. *Sukūn* (ـْ)

This harakat is the basis for determining the sound of words in the Qur'an.

Special Reading Signs

1. *Tasydīd* (ّ)
2. *Madd* (ـٓ)
3. *Hamzah* (ء)
4. *Qalqalah* (a *tajwīd* feature that, in most *muṣḥaf*s, is not represented by a separate *ḍabṭ* sign)

Ishmām, *imālah*, *takhfif*, and others of *Qirā'āt*.

Marking of *Waqaf* and *Waṣhal*

Waqf (pause) signs (ۜ ۚ ۛ ۗ ۖ, قلى، ج، ط، م, etc.).
The next sign (صلى، لا) to direct how to read the verse in *tartil*.

Explanation of the *Qirā'āt* Variations in the *Mushaf*

Some *mushaf* list special symbols for:
Reading according to the narration of *Ḥafṣ*, *Warsh*, *Qālūn*, *Ad-Dūrī*, and others,
The difference between *madd* and *harakat* between the histories,
The difference between *hamzah* or *shilah*.
This ensures that the recitation of each *Qirā'āt* can be recited correctly based on its respective signs.

Application of *Dhabt* to the recitation of the Qur'an

Currently, there are many formulations of al-Khalil punctuation from the book of Abu Dawud that color the *mushaf* s in Islamic countries, especially printed *mushaf*. As for the point *i'jam* or the point that distinguishes one letter from another, still using the formulation of Abu al-Aswad ad-Duali (Ahmad, 2021).

Meanwhile, in terms of *qiraat*, the affixing of punctuation on the *mushaf* is adjusted to the *riwāyah* adopted in the *muṣḥaf*, so that it is in accordance with the way it is read. This aims to minimize the occurrence of errors in reading one *riwāyah* with another. Therefore, it is not uncommon for punctuation differences to occur between the *mushaf* narrated one and another. Meanwhile, in terms of rasm, the affixing of punctuation on the *mushaf* adjusts the shape of the rasm (either 'Uthmānī or *imla'i rasm*).

The influence of *Dhabt* on the recitation of the Qur'an

In terms of *Qirat*, the affixing of punctuation to the *mushaf* means that the *muṣḥaf* can only be read according to one *riwāyah*. Because the purpose of the affixing of punctuation is to avoid overlapping between different *riwāyāt*. The affixing of punctuation also aims to warn the reader of the *mushaf* from reading errors and prevent the reader from *Qiraat syadzdzah* (Madzkur, 2014). Meanwhile, in terms of rasm, the affixing of punctuation adjusts the rasm so that the reader avoids reading errors. In Islamic history, the Qur'ân was written with rasm imla'i for a long period of time. So, the rasm written affects the punctuation used.(Wijoyo, 2021).

History of *Dhabt* Knowledge

The journey of including punctuation marks in the Qur'an also has a role in restricting reading. The existence of punctuation marks is considered to limit the variety of readings (Farida, 2024) (*sab'atu ahruf*) because it can only be read according to existing punctuation. Although the existence of punctuation marks is an effort to avoid *tashhif* (misreading) because many Muslims have come from non-Arabs who do not understand Arabic which can cause misreading of the Qur'an When the text of the Qur'an is only in the form of consonant letters that have no vowels (Hariani, 2023).

Initially, Muslim scholars did not dare to affix punctuation marks in the Qur'an for fear that the additional would be considered part of the Qur'an. In the first half of the century of the Hijri, the Companions and *tabi'in* stated that Muslims refused to affix punctuation. When the situation changed, fears of misreading had arisen, the view of the scholars finally changed to the ability to punctuate it (van Putten, 2022). This is also based on the words of Ibn Mas'ud who forbade to confuse the Qur'an with anything (Farida, 2024).

In contrast to the opinion of an-Nawawi who advocated the provision of punctuation marks to maintain errors and irregularities in the reading of the Qur'an (Hariani, 2023). Punctuation in subsequent developments in various Muslim countries has different provisions. In Indonesia, for example, differences in punctuation cause confusion and confusion in the general public. Legal *mushaf* must follow the provisions of the Lajnah Pentashih Al-Qur'an and not innovate on their own because it can confuse the public (Madzkur, 2014).

The history of *Dhabt* Science is inseparable from the history of ʿUthmānī Rasm. This can be seen from the historical fact that two experts in Rasm, Abu Amr ad-Dani and Abu Dawud Sulaiman also wrote companion books to the rasm books they wrote. As the most authoritative

experts in the field of Rasm, Abu Amr ad-Dani and Abu Dawud Sulaiman wrote works in the field of *Dhabt*, namely the book *an-Naqt* and *al-Muhkam fî Naqt al-Mashâhif*, while Abu Dawud wrote the book *Ushul ad-Dhabt* (Madzkur, 2015). Rasm and *Dhabt* are a single scientific field that cannot be separated. The two have a close relationship because rasm affects punctuation.

In some of the concepts of *dhabt*, Abu Amr still uses the concept of ad-Duali. The *mushaf* that adopts the concept of *dhabt* ad-Duali is the Moroccan *mushaf*. In contrast to the *Mushaf* of Medina and Indonesia, for example, which adopts part of the concept of Khalil al-Farahidi's *dhabt* (Madzkur, 2015). In the spirit of reviving the writing of the Qur'an in various Islamic regions of the world with the ʿUthmānī Rasm, it is important to revive the Science of *Dhabt* in accordance with the formulation formulated by ad-Duali and his disciples, which was later perfected by Khalil al-Farahidi is urgent. Even though punctuation is not *tauqîf* and is not a necessity to be written according to the pattern of the two main formulas, it is important to do at least a study of the Science of *Dhabt* as a scientific reference.

In addition, the study of *Dhabt* Science in accordance with the formulation of ad-Duali and his disciples and Khalil al-Farahidi in the books of *Dhabt* is rarely studied in Indonesia. It is not even used thoroughly in the Indonesian Standard *Mushaf* since Indonesian scholars consider the standard of punctuation that is most appropriate and the easiest to use and understand by the Indonesian people (Madzkur, 2015). Abu Daud Sulaiman was one of the disciples of Imam ad-Dani, but Abu Dawud's tendency to affix punctuation was dominated by al-Khalil. The principle of Abu Dawud tended to accept the renewal of punctuation to make it easier to read the Qur'an. However, in his work, Abu Dawud gave the option to use punctuation marks in the form of dots (Abu al-Aswad) or in the form of lowercase letters (al-Khalil).

The Essence of the Role of *Dhabṭ*

In summary, the role of *dhabṭ* knowledge is:

Table 1. The Essential Roles of *Ḍabṭ*

Function	Explanation
Reading voice safety	Preventing changes in the pronunciation of the Qur'an
Binder of the *qirāʾāt sanad*	The sign of the *mushaf* reflects the recitation history
A guide for readers	Helping Muslims to read the Qur'an correctly
The guardian of the purity of the Qur'an	Keeping the pronunciation as taught by the Prophet PBUH

From the above explanation, it can be concluded that *Dhabṭ* is a science that determines and regulates the signs of recitation in the Qur'anic *mushaf* to ensure that the recitation is in accordance with the *Qirā'āt* that is *sanad*, so that the recitation is preserved from errors in sound changes or shifts in meaning. With the *dhabṭ* system, a reader does not have to memorize

all variants of *Qirā'āt* through hearing alone, but can see the *mushaf* and read it correctly according to the history of the recitation.

The Science of I'rab

Definition of I'rab knowledge

Etymologically, *i'rob* is *Mashdar* from the word "أعرب – يعرب - إعرابًا" which means "; الفصاحة-البيان (description). Meanwhile, according to Ibn Faris (Abalkheel & Sourani, 2023), *I'rob comes from the root word* عرب which means "الإنابة والإفصاح" namely; visible, clear, eloquent (Hasan, 2023). In terms of terminology, in the world of Arabic grammar, especially syntax (*An-Nahwu*) as the big title of this discussion, *I'rob* is defined into several definitions given by Arabic linguists, as follows:

According to Shaykh Shamsuddin Muhammad Araa'ini, in the Book of Mutammimah Al-Jurumiyyah, that *I'rob* is:

اَلْإِعْرَابُ هُوَ تَغْيِيْرُ أَوَاخِرِ الْكَلِمِ لِإِخْتِلَافِ الْعَوَامِلِ الدَّاخِلَةِ عَلَيْهَا لَفْظًا أَوْ تَقْدِيْرًا

(*I'rob is a change in the final word because of the difference in the amil that enters it, either in pronunciation or in terms of its approximate existence* (Kojin, 2022).

According to Abbas Hasan (van Putten, 2022), it is stated that:

الإعراب هو تغير العلامة التى في أخر اللفظ بسبب تغير العوامل الداخلة عليه وما يقتضيه كل عامل

(*I'rob is the change of the sign at the end of the word caused by the change of the factors that go into the word and because of the demands of each factor that affects it*).

Meanwhile, according to Mahdī al-Makhzūmī (Abalkheel & Sourani, 2023), *I'rob* is:

الإعراب بيان ما للكلمة أو الجملة من وظيفة لغوية أو من قيمة نحوية ككونها مسندا إليه أو مضافا إليه أو فاعلا أو مفعولا أو حالا أو غير ذلك من الوظائف التي تؤد بها الكلمات في ثنايا الجمل و تؤد بها الجمل في ثنايا الكلام.

(*I'rob is a description of a* word or sentence (*jumlah*) *in terms of functions or syntactic values, such as the existence of the word as musnad ilaih (subject) or mudhof ilaih, or fa'il, or maf'ul or other things or others in terms of the functions of words in a phrase or the function of phrases in a sentence*).

The three definitions above, the first and second definitions that state that *I'rob* is the final change or change of each word due to the difference in the factors that enter it, consider that *I'rob* is a process of change that occurs due to the accompanying factors/*'amil* , so that changes occur. While the third definition explains that *I'rob* is *bayan* (description). This definition emphasizes the function *of I'rob* which is used as a clue about the function of words in a sentence. For example, knowing that *I'rob* a word is rafa' then what is understood from *I'rob* the word is that the word has a function of the word / position in the position of rafa', which allows it to be functioning as *fa'il* or *mubtada'* or *naib Fa'il* and so on (Fransisca, 2015). Thus, calling *I'rob* rafa' for the word is nothing but to determine the function or position of the word

in a sentence or in a common linguistics known as the Nominative, Accusative and Genitive case categories (van Putten, 2022).

Thus, from the three definitions above, the author can conclude that *I'rob* is a change that occurs at the end of a word caused by the position of the word or the factors (*amil*) that enter it, where the change can be an indication of the position of the word in sentence. The science of I'rab Al-Qur'an is one of the disciplines that is very important in the study of Arabic linguistics and interpretation of the Qur'an. I'rab functions to determine the position of words in sentences, both as subjects, objects, and descriptions, so that the understanding of the meaning of Qur'anic verses can be more accurate and deep.

I'rab helps distinguish between meanings that may arise due to changes in punctuation or harakat at the end of words. *I'rob* science is not only seen as a structural study, but also as a key tool for analyzing the context and moral values contained in the verses of the Qur'an. Through the science of I'rob, the interpretation of the Qur'an can be more consistent with the historical and cultural context in which the verses were revealed, resulting in a more relevant understanding for Muslims in the contemporary era.

According to Ibn Hisham in his work *Mughni al-Labib* (Hasan, 2023), the knowledge of *i'rab* of the Qur'an is not only important in maintaining the beauty of the language of the Qur'an, but also very decisive in influencing the understanding of the law and the interpretation taken from certain verses. Mistakes in i'rab can lead to significant changes in meaning, which has an impact on the interpretation and application of the wrong law. This is also acknowledged by Abu Hayyan al-Andalusi who emphasized that the correct i'rab will produce an understanding that is in accordance with the meaning of the shari'ah contained in the Qur'an (*Al-Bahr al-Muhit*) (Jalil, 2022).

The Knowledge of I'rab According to the Companions

Several opinions have been narrated from the companions who discuss the importance of understanding the *I'rab* of the Qur'an. Some of these atsars show a desire to understand the science of the Arabic language, in which there is a discussion of the *I'rab* Al-Qur'an (Drajat, 2017). From Abu Bakr Ash-Siddiq r.a., he said: *"Because of this verse of the Qur'an, I prefer the one who learns the I'rab of the Qur'an to the one who memorizes the verses."*

From Umar bin Khattab r.a., he said: *"Understand the I'rab of the Qur'an, because it is part of the understanding in Arabic, and study the sunnah."* From Abdullah bin Mas'ud r.a., he said: *"Enhance your voices when reciting the Qur'an, and learn the I'rab, for whoever learns the I'rab of the Qur'an, he will be loved by Allah more than the one who does not understand it."*

The same thing was conveyed by Abdullah bin Mas'ud r.a. who narrated that the Prophet صلى الله عليه وسلم said:

أعْرِب القرآن فَإِنَّه مَنْ قَرَأ القرآن فَأَقَام به كُلِّ حَرْفٍ عَشْرُ حسنات و كَفَّارَةً عَشْرُ سيِّئات و رَفَعَ عَشْرُ دَرَجَات

That is, "Understand the I'rab of the Qur'an, because whoever reads the Qur'an, for each letter he gets ten goodness, ten faults are erased, and ten degrees are raised." In terms of *takhrīj*, these reports should be treated with caution. The closest attested prophetic wording, أَعْرِبُوا الْقُرْآنَ

وَالْتَمِسُوا غَرَائِبَهُ ("Give the Qurʾan its *iʿrāb* and seek out its rare expressions"), is narrated from Abū Hurayrah by al-Ḥākim in *al-Mustadrak* and by al-Bayhaqī in *Shuʿab al-Īmān*.

Although al-Ḥākim considered its chain sound, al-Dhahabī stated that there is consensus on its weakness because of ʿAbd Allāh ibn Saʿīd al-Maqburī, a narrator classified as *matrūk*, and al-Albānī graded it weak (Abbas & Rawabdeh, 2025). The longer wording quoted above and the *athar* attributed to Abū Bakr, ʿUmar, and Ibn Masʿūd are reported in the *faḍāʾil* literature with chains that require further verification. Accordingly, these narrations are cited in this study as historical testimonies of the early concern for *iʿrāb*, not as normative legal evidence.

Scholars differ on the meaning of "I'rab Al-Qur'an". Al-Salmi said: *"The meaning of I'rab Al-Qur'an is to maintain the harakat that distinguishes the Arabic tongue from the tongue of 'Ajam (non-Arabic), because the 'Ajam language relies more on sukūn* (vowellessness) *and the* truncation of word endings*, while Arabic emphasizes the difference in harakat in words according to the context (fi'il, fa'il, maf'ul, etc.), both in the past, present, and future forms, according to the difference in the makhraj of letters and harakat in the sentence. The Arabic tongue in particular has this privilege."*

He warned people not to neglect the importance of studying I'rab in understanding the Qur'an, because it is well known among linguists that I'rab is one of the important foundations in understanding the reading of the Qur'an correctly. Some other scholars state that there is nothing forbidden to understand the Qur'an through I'rab. As Imam Al-Ghazali said: *"The I'rab of the Qur'an is only an explanation of its various meanings, and includes its various styles of language. This explanation clarifies its meaning and beauty, and it is closely related to a deep understanding of the Arabic language*.

History of I'rab Science

In essence, *I'rob* is the core of the discussion of Nahwu science, while Nahwu is the name of the science that overshadows the discussion. That means, when telling the history of *I'rob*, the history of the beginning of the emergence of Nahwu science will also be known. It is known that the beginning of *I'rob* or the science of nahwu is the result of the many *lahn* or language errors that occurred. This is certainly a big problem, considering that Arabic is not only a social language, but also a religious language.

There are many stories about the forms of *lahn* that occur, including the story of Abu Al-Aswad Ad-Duali with his daughter. One day when his daughter saw the stars in the sky, she was very amazed by their beauty. Then, he expressed his admiration to his father while saying "مَا أَحْسَنُ السَّمَاءِ", as soon as he heard that, Abul Aswad replied, "نُجُوْمُهَا". Then his daughter said, "إِنَّمَا أَرَدْتُ التَّعَجُّبَ". Hearing that, then Abul Aswad said, "!قُولِ: مَا أَحْسَنَ السَّمَاءَ". If examined, the first phrase "مَا أَحْسَنُ السَّمَاءِ" is an interrogative form of sentence meaning " What is the most beautiful thing in the sky?", while the intention of the daughter is to express the sentence *ta'ajjub* (admiration), namely "! مَا أَحْسَنَ السَّمَاءَ" which means; How beautiful the sky is! (Hariani, 2023).

Abu Al-Aswad Ad-Duali was the first person to lay the foundations of the science of Nahwu according to most opinions. However, not all opinions state that, where there are also opinions

that the one who laid the foundation of the science of Nahwu is Nashr bin 'Ashim, there are also those who say 'Abd Ar-Rahman bin Hurmuz. However, most experts say that the foundation of the science of Nahwu is Abu Al-Aswad Ad-Duali. This conclusion is taken from the many narrations that tell of the many events that occurred, especially in reading the Qur'an at that time, then Abu Al-Aswad was the one who immediately responded to the problem (Hazuar, 2019).

As narrated in a narration, Abu Aswad saw Ali ibn Abi Talib thinking about something, so he approached him and asked: "O Commander of *Mu'minin*! What are you thinking?" Ali replied: "I have heard that there are many *lahn* happenings in this country, so I want to write a book on the basics of the Arabic language." After a few days, Abul Aswad came to Ali with a sheet that read:

الكلام كله اسم، وفعل، وحرف، فالاسم ما أنبأ عن المسمى، والفعل ما أنبأ عن حركة المسمى، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. والحرف ما أنبأ عن معنى ليس باسم ولا فعل

(In the name of Allah, the Most Gracious, the Most Merciful. Speech consists entirely of *ism*, *fi'l*, and *ḥarf*. An *ism* is a word that refers to the named entity [noun], a *fi'l* is a word that indicates the action of the named entity [verb], and a *ḥarf* is a word that conveys a meaning that is neither a noun nor a verb).

In another narration, it is said that once Abul Aswad heard someone reciting a verse from the Qur'an: أَنَّ اللهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ by reading the final *lām* with *kasrah* (*wa-rasūlihi*), whereas the word "رَسُوْلُهُ", should have been read with *ḍammah* (*wa-rasūluhu*). On this occasion, he then asked permission from Ziyad bin Abieh (Governor of Bashrah), to write a book on the basics of the Arabic language. This error implies that Allah disavows His Messenger, whereas the correct reading (*wa-rasūluhu*, QS. al-Tawbah [9]: 3) means that Allah and His Messenger are both free from the polytheists.

From these stories, Abul Aswad also thought to formulate a science that discussed related to the problems of the stories above (Hariani, 2023). He was the first to make a book containing grammatical problems in Arabic, where at first he made chapters of *ta'ajjub*, *fa'il*, *maf'ul bih*, *mudhof*, the letters of *Nashab*, *rafa'*, *jar* and *jazm*. Not only that, but Abul Aswad is also known as the first figure to put punctuation marks in Arabic, especially in giving punctuation marks in the Qur'an, where the signs of *harakat/I'rob* are marked with a dot above the letter for *fathah*, a dot below the letter for *kasrah*, and a dot in the upper left for *dhammah*. Because punctuation marks are in the form of dots, it is known as *naqthul i'rob* (*i'rob* marker points).

For his services in punctuating the Qur'anic *mushaf*, Abu Aswad was then known as the laying of the foundation of the knowledge of *I'rob*, and after that many people came to him to learn the science of *qira'ah* and the basics of the science *of i'rob*. He carried out the teaching in the mosque of Jami' Bashrah. From this the beginning of the city of Bashrah was known as the birthplace of the science of Nahwu. Many students succeeded and later became the next generation who developed the ideas that he had pioneered, including Anbasah bin Ma'dan who was known as Anbasah Al-fil, Nashr bin 'Ashim al-Laitsiy (died 89 H), and Yahya bin Ya'mur

Al-Adwaniy (died 129 H). Anbasah then had a student who was very influential in the development of Nahwu Science, namely Maimun Al-Aqran.

Even though Abul Aswad Ad-Duwali was instrumental in giving the Qur'an, he could not be said to be a true figure in the field of Nahwu Science, because what he did was merely an attempt to transfer the existing sound code into the form of writing (in the form of a dot), and had not yet reached the formation of the rules of Nahwu Science. Likewise, what Yahya bin Ya'mur and Nashr bin 'Ashim did. They still formed several terms and had not yet arrived at the generalization of the rules. The true first generation of nahwu figures was Ibn Abi Ishaq, then his three disciples, Isa bin Umar, Abu Amr bin Al-'Ala', and Yunus bin Hubaib (van Putten & Sidky, 2024).

Until after the emergence of the phenomenon of the language (*I'rob*) which was then umbrellaed in a science called Nahwu, there were also several responses to the birth of the science of *I'rob* or *Nahwu* among Arabic linguists at that time. Where there were those who agreed and agreed with the existence of *I'rob*, but there were those who disagreed. Opinions that disagree with the emergence of Nahwu science, especially the *I'rob* article, so they argue for three things, namely that the Arabic dialects that existed at that time were silent from *I'rob* (killing every end of the sound of the word) except in literary works.

The knowledge of *I'rob* must be paid extra attention, so it will be difficult. Where it is not in accordance with the daily dialect that is more looking for convenience. Also, the rules in *I'rob* are very detailed, so they are not in accordance with the situation of the ignorant Arabs at that time. Meanwhile, those who support the presence of *I'rob* and *Nahwu* scholarship refute the above reasons for the following reasons: Basically, some Arabic dialects at that time existed to maintain and use *I'rob* in speaking, especially *I'rob* in the form of letters.

Actually, *I'rob* has existed since ancient times, but the development of languages that caused the use of dialects with *i'rob* was marginalized. So, the use of dialects without *I'rob* is what is present in the future. Basically, proficiency in using the rules and its branches does not require conditions in its preparation (formulating), let alone making it an invention. As is also the case with Ancient Greek and Latin as well as modern German, these languages also contain I*'rob* rules (cases) that are not accurate with Arabic, but they do not dispute it or make it a new thing (invention). There is no record or history that indicates that the *Nahwiyyin* colluded in setting the rules.

In essence, the Arabic *Shi'ir* is very dependent on *I'rob*, without *I'rob*, the harmony (*bahr*, rhyme, rhythm) and beauty of the *Shi'ir language are lost*. The Qur'an and also the hadiths of the Prophet Muhammad (peace be upon him) are also not silent from the use *of I'rob*. There are many records/histories that indicate that many Arabs made mistakes (*lahn*) in language, especially in paying attention to the change of the end of each word which led to a difference in meaning, so it is impossible that the *I'rob rule* was only the result of a formulation from Arabic linguists at that time.

Basically, an Arab will not understand his language properly and correctly, except when he has understood his *I'rob*. Then there are those who argue that the Qur'an that was revealed in the Qur'an is silent from *I'rob*. But indeed this opinion is not based on any evidence. If the Qur'an was revealed without *I'rob*, then how could it be a challenge to the polytheists? because

it is from there that the Qur'an shows its miracles. So indeed the everyday language and also the language of religion are not the same as the *I'rob* (van Putten, 2022).

The development of the science of I'rab Al-Qur'an is closely related to the development of nahwu science which began in the first century of the Hijri. The science of nahwu was introduced by great figures such as Abu al-Aswad al-Du'ali, who is said to be the first person to compile the basic rules of Arabic grammar on the instructions of Ali bin Abi Talib. In the following period, great scholars such as Sibawayh (died 796 AD), Al-Kisai (died 805 AD), and Al-Farra' (died 822 AD) developed this knowledge by writing books that specifically discussed Arabic grammar, including those related to the Qur'an. The Book of *Al-Kitab* by Sibawayh (van Putten & Sidky, 2024) became one of the most influential works in the world of Arabic grammar. Since then, the science of i'rab has continued to develop, both among Arabic linguists and tafsir scholars.

The Urgency of *I'rab* Al Qur'an Knowledge

There are many benefits or benefits that can be taken after learning the science of I'rab al-Qur'an. Learning the science of I'rab al-Qur'an is also important before starting to interpret the Qur'an. Here are some reasons why this knowledge is important to learn.

First, the knowledge of I'rab al-Qur'an is needed as a tool for the istinbat of sharia law. Many things that discuss halal and haram matters are related to this science. Many mufassir and jurisprudence scholars have written books of tafsir and include descriptions related to this knowledge. **Second**, the science of *I'rab* al-Qur'an functions to explain the meanings of the Qur'an, interpret it, and elaborate on complicated matters. Because meaning is a branch of the science of *I'rab* al-Qur'an, this knowledge is important to learn.

Third, the science of *I'rab* al-Qur'an is closely related to the science of Qiraat. To explain the difference in qiraat, explain its illat, and express its meaning, the science of *I'rab* al-Qur'an is used so that the science of *I'rab* al-Qur'an and the science of Qiraat are inseparable. **Fourth**, the knowledge of *I'rab* al-Qur'an is closely related to the knowledge of *Waqaf Ibtida*. A person who reads the Qur'an and wants to stop or start reading, then he must use the knowledge of *I'rab* al-Qur'an so that there are no mistakes in reading it so that the knowledge of I'rab al-Qur'an and the knowledge of *Waqaf Ibtida* are inseparable.

Specific Examples of Harakat Changes That Drastically Change Meaning

Changes in the Arabic language are not just a technical problem of reading, but can change the syntactic function, the relationship between words, and even the overall meaning of a sentence. The following examples can be used: However, a distinction must be drawn between variants transmitted through *mutawātir* chains and changes that constitute reading errors (*laḥn*), as shown in Table 2.

Table 2. Valid *qirāʾāt* Variants and *Iʿrāb* Errors (*Laḥn*) Involving Changes in *Ḥarakāt*

Text	Reading	Meaning
مَالِكِ يَوْمِ الدِّينِ	*Māliki*	"Master/Owner of the Day of Judgment" — valid *mutawātir* reading (ʿĀṣim, al-Kisāʾī, Yaʿqūb, and Khalaf)
مَلِكِ يَوْمِ الدِّينِ	*Maliki*	"King/Sovereign of the Day of Judgment" — valid *mutawātir* reading (Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, Ḥamzah, and Abū Jaʿfar)
إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ	*Allāha … al-ʿulamāʾu*	"Indeed, those who fear Allah among His servants are the scholars." — correct reading
إِنَّمَا يَخْشَى اللَّهُ مِنْ عِبَادِهِ الْعُلَمَاءُ	*Allāhu*	The grammatical structure changes and the meaning becomes inconsistent with the meaning of the sentence — *laḥn jalī* (reading error that alters *iʿrāb*)
رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا	*bāʿid*	"O our Lord, keep away our journeys." — valid *mutawātir* reading (the majority, including Nāfiʿ and ʿĀṣim)
رَبَّنَا بَعِّدْ بَيْنَ أَسْفَارِنَا	*baʿʿid*	The verbal form is different from the nuances of the meaning of "make it farther away" — valid *mutawātir* reading (Ibn Kathīr, Abū ʿAmr, and Hishām)

Source: compiled by the authors from Ibn al-Jazarī's al-Nashr and the muṣḥaf text, cross-checked with recent qirāʾāt studies (Jalil, 2022; Muna & Ikhwan, 2023). Note: rows 1–2 and 5–6 are valid *mutawātir* variants, not errors; row 4 is an error (*laḥn*) that alters *iʿrāb* and meaning.

A very important example for the discussion of i'rāb is QS. Fāṭir [35]: 28:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

"Only those of His servants who have knowledge truly fear Allah" (QS. Fāṭir [35]: 28). If the case endings are reversed (*Allāhu … al-ʿulamāʾa*), the sentence would wrongly mean that Allah fears the scholars, a meaning that is theologically unacceptable.

In *i'rāb*, اللَّهَ has the status of *maf'ūl bih* so that it is read *naṣab*, while الْعُلَمَاءُas *fā'il* is read *rafa'*. When the harakat is changed, the syntactic structure and the relationship of its meaning also change. Thus, *ḍhabṭ* serves as a visual system that maintains the syntactic structure of the Qur'anic text.

Another example that is very relevant to the science of *Qirā'āt* is QS. al-Fātiḥah [1]: 4:

مَالِكِ يَوْمِ الدِّينِ

مَلِكِ يَوْمِ الدِّينِ

Both forms are known in the *Qirā'āt* tradition and have a historical basis. The difference shows that differences in vocalizations do not necessarily mean errors, but in the context of *Qirā'āt* can be part of the diversity of accepted readings. This is where it is necessary to distinguish between changes in harakat due to errors in *ḍhabṭ* and differences in meanings derived from *Qirā'āt mutawātirah*.

Perspective of the Philosophy of Language

From the perspective of language philosophy, harakat can be understood as part of a sign system that connects pronunciation, structure, and meaning. Arabic has the characteristic that changes in the vowel of the final word (*ḥarakāt al-i'rāb*) can indicate a change in syntactic function. Thus, ḍabṭ is not merely a punctuation, but an epistemological mechanism in maintaining the relationship between text and meaning.

Philosophically:

Changes in form → changes in structure → changes in syntactic relationships → changes in meaning.

In the context of the Qur'an, the problem becomes more complex because the text not only functions as a language of communication, but also as a text of revelation that has normative authority. Therefore, the accuracy of *harakat* has consequences for the process of understanding, interpreting, and transmitting meaning. This can be attributed to Ferdinand de Saussure's thinking (Ilhami et al., 2026) about the relationship between signifier and signified. *Harakat* is part of the form of marker that helps determine how a word is understood in the Arabic system. A small change in a marker can result in a change in the sign or at least in the syntagmatic relationship of a construction.

Sociolinguistic perspective

From a sociolinguistic perspective, the development of *ḍhabṭ* can also be understood as a response to changes in Arabic-speaking society. In the early days of Islam, Arab society had a relatively strong Arabic language ability so that the text of the Qur'an could be read without the harakat system as it is known today. However, as Islam expanded to various non-Arab regions, there was a change in the linguistic environment. Interactions between Arabic and non-Arabic speakers have the potential to give birth to laḥn (linguistic errors), including errors in reading the last word. In this context, the marking of *ḍhabṭ* has a social function:

1. Maintains reading accuracy.
2. Reduces linguistic ambiguity.
3. Facilitate the learning of the Qur'an for non-Arabs.
4. Maintain the transmission of reading across generations and regions.
5. Bridging the written text with the oral tradition of *Qirā'āt*.

Thus, the history of ḍabṭ can be read as the history of the interaction between text, language, society, and communication needs.

In this context, *ḍhabṭ* has two functions at once, namely linguistic function and social function. Linguistically, *ḍhabṭ* helps to maintain the phonological, morphological, and

syntactic structure of the text. Socially, *ḍhabṭ* becomes a standardization and pedagogical instrument that allows the Qur'an to be read more accurately by Muslim communities with different language backgrounds.

Therefore, the science of *ḍhabṭ* is not only relevant in the study of Qur'anic philology, but can also be understood as part of the intellectual history of Muslims in maintaining continuity between the written text and the oral tradition of *Qirā'āt*.(Ahmad, 2021). It is therefore essential not to equate all changes in harakat with errors. In the science of *Qirā'āt*, there are differences in vocalizations that are part of the narrated reading, while there are also changes in harakat that arise due to misreading or incorrect *ḍhabṭ*.

The Relevance of *Dhabt* and *I'rab* in Social Life

The science of *Dhabt* (the accuracy of punctuation/*harakat*) and *I'rab* (the change of the final sound of a word according to its position in a sentence) are two important branches of Arabic grammar. Although both seem to be technical linguistic disciplines, the essence of both has very strong relevance in social life and daily communication.(Nashoiha & Widayati, 2022) The following are the points of relevance of the science of *Dhabt* and *I'rab* if they are drawn into the context of social life:

It should be emphasised that the points below are not empirical findings but a conceptual proposal derived through the analogical-hermeneutic reading described in the Method section. This reading is based on the view that language is a social semiotic, in which linguistic systems reflect and construct social meanings (Otay et al., 2025), and that linguistic choices are closely tied to social relations and norms (Holmes & Wilson, 2017). Each analogy is further anchored in an established Islamic ethical concept so that the proposed social values do not rest on grammatical analogy alone.

Maintaining Message Clarity and Avoiding Misunderstandings (*Tabayyun*)

In Arabic, the change of just one *harakat* (*Dhabt*/*I'rab*) can change the total meaning of a sentence.

1. Social Analogy: In social life, we are required to be precise in communicating. Small mistakes in choosing words, intonation, or punctuation in text messages can trigger *misunderstandings*.
2. Social Values: This science teaches us the importance of the principle of tabayyun (clarification) and to be careful before conveying or concluding information so that social conflicts do not occur. This value is anchored in QS. al-Ḥujurāt [49]: 6, which commands believers to verify (*fa-tabayyanū*) news brought by an unreliable person before acting upon it.

Justice in Putting Something in Its Place (*Proportional*)

I'rab functions to determine whether a word plays the role of a subject (*Marfu'*), object (*Manshub*), or description (*Majrur/Majzum*). Each word is given its right to be harakat according to its position and function.

1. Social Analogy: This is a reflection of the concept of social justice, which is to put something or someone in its rightful place (*wadh'u syai'in fii mahallihi*). In Islamic ethical

terminology, *ẓulm* (injustice) is defined as placing something in other than its proper place, so that justice is its opposite (Abou-Bakr, 2023).

2. Social Values: In society, we must treat people proportionately, including respecting leaders, loving the younger, and giving rights to those who are obliged to receive them without being confused.

Obedience to Rules and Order (*Social Discipline*)

The change of *I'rab* and *Dhabt* does not occur arbitrarily, but is governed by a binding rule (*Amil* or influencing factors). If there is a certain *Amil*, then the word in front of it must be subject to that rule. In Arabic grammatical theory, every change of ending has a governing cause, which is the basis of the theory of *ʿamal* (van Putten, 2022).

1. Social Analogy: A harmonious society can only be realized if its members obey the applicable laws, norms, and rules.
2. Social Values: This science teaches about the importance of discipline, the rule of law, and social obedience to mutual agreements in order to maintain orderly life.

Flexibility and Adaptation to Environmental Change

In *I'rab*, there are words that can change their ends (*Mu'rab*) and some that remain rigid and do not change (*Mabni*). Words that *Mu'rab* show flexibility because they adapt to the words around them.

1. Social Analogy: Humans are social creatures who must be able to adapt to new environments or changing times (*Mu'rab*), but on the other hand must still have solid and unshakable principles of life and faith (*Mabni*).
2. Social Values: A balance between social flexibility (tolerance, adaptation) and steadfastness of principle (integrity) is the key to success in socializing.

Summary of the Relationship between Language and Social Values

Table 3. Relationship between Grammatical Concepts and Social Values

Grammar Concepts	Representation of Social Values
***Dhabt* (Harakat Accuracy)**	Thoroughness & Caution in spreading news (anti-hoax).
***I'rab* (Word Position)**	Fairness & Proportionality in placing one's rights or roles.
***Amil* (Trigger of Change)**	Obedience to the Law and awareness of the impact of our actions on others.
Mu'rab* & *Mabni	Adaptation & Integrity (knowing when to blend in and when to stand firm in principle).

Discussion: Dialogue with Previous Studies

The findings on *ḍabṭ* in this study are consistent with Madzkur (2014, 2015), who showed that the Indonesian Standard *Muṣḥaf* partly adopts al-Khalīl's system and selects the signs considered easiest for Indonesian readers. They also agree with manuscript studies that found Indonesian and Malay Qurʾanic manuscripts using *ḍabṭ* systems that deviate from standard

conventions or are locally simplified (Che Omar & Ariffin, 2022; Nashoiha & Widayati, 2022; Yuliarto et al., 2026). These variations confirm the argument of this study that *ḍabṭ* is not *tawqīfī* and develops in response to the needs of particular reading communities. However, unlike these studies, which focus on notation and codicology, this study shows that the accuracy of *ḍabṭ* cannot be separated from the accuracy of *iʿrāb*, because a single misplaced final vowel, as in QS. Fāṭir [35]: 28 and QS. al-Tawbah [9]: 3, transforms the syntactic relationship and the theological meaning of a verse.

With regard to *iʿrāb*, this study supports the functional-semantic view reflected in the definition of al-Makhzūmī and discussed by Fransisca (2015) and Abalkheel & Sourani, (2023), namely that case endings indicate the syntactic function of words. This position differs from that of Ibrāhīm Anīs, discussed by Hazuar (2019), who regarded final vowels largely as phonetic devices for connecting words. The case of QS. Fāṭir [35]: 28 shows that, at least in the Qurʾanic text, case endings carry decisive semantic information, since reversing them reverses the subject–object relationship. At the same time, this study agrees with Fihri et al. (2023) that *ḍabṭ* must be evaluated against transmitted readings, and adds that a clear distinction is required between valid *mutawātir* variants, such as *Māliki*/*Maliki* in QS. al-Fātiḥah [1]: 4, and *laḥn* that alters *iʿrāb*.

In relation to learning, the dominance of subtle recitation errors (Mulizar & Awaluddin, 2022) and the difficulties of *naḥw* learning in *pesantren* (Sholeh et al., 2025) indicate that the integration of notation and grammar in Qurʾanic learning has not yet been optimal. The findings of this study imply that both sciences should be taught in an integrated manner so that learners understand why a sign is placed in a certain way and how it affects meaning. Finally, the social-semiotic reading proposed in this study extends previous studies, which have not linked *ḍabṭ* and *iʿrāb* with social values. Because this reading is conceptual, its validity needs to be tested in future empirical research, for example through studies of Qurʾanic learning communities.

CONCLUSION

This study concludes that ḍabṭ and iʿrāb form an integrated system within the science of qirāʾāt. Ḍabṭ, which developed alongside the ʿUthmānī rasm from Abū al-Aswad al-Duʾalī to al-Khalīl and was codified by al-Dānī and Abū Dāwūd, safeguards the phonetic accuracy of each riwāyah, whereas iʿrāb, which emerged in response to laḥn, preserves syntactic structure and meaning, as QS. Fāṭir [35]: 28 demonstrates. This integration requires distinguishing valid mutawātir variants from reading errors. Socially, both sciences offer a conceptual basis for tabayyun, proportional justice, discipline, and a balance between adaptation and integrity. These findings imply that Qurʾanic and Arabic learning should integrate notation and grammar, and that muṣḥaf editors should maintain consistent ḍabṭ conventions for each riwāyah. As a library-based conceptual study, its social interpretations require empirical testing in future research.

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AUTHOR CONTRIBUTION

Ade Kurniawan: Conceptualization, Methodology, Investigation, Data Curation, Formal Analysis, Writing – Original Draft. Andri Nirwana AN: Conceptualization, Supervision, Validation, Writing – Review & Editing. Ainur Rha'in: Methodology, Validation, Writing – Review & Editing. Ahmad Nur Fathoni: Resources, Formal Analysis, Writing – Review & Editing. Kharis Nugroho: Resources, Validation, Writing – Review & Editing. All authors have read and agreed to the published version of the manuscript.

GENERATIVE ARTIFICIAL INTELLIGENCE USAGE STATEMENT

During the preparation of this manuscript, the authors used generative artificial intelligence (AI) tools solely to improve language clarity, readability, and grammatical structure. The AI tools were not used to generate research ideas, collect or analyze data, interpret findings, or produce references. After using these tools, the authors carefully reviewed and edited the content as needed, verified all sources and citations against the original literature, and take full responsibility for the accuracy, integrity, and final content of this publication. This use complies with applicable ethical guidelines on the use and disclosure of generative AI in scholarly research.

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