

## ABŪ AL-'ASWAD AL-DU'ALĪY AND THE CONTRIBUTION OF HIS THOUGHT IN BUILDING THE GRAMMATICAL ARABIC LANGUAGE

M Rahim<sup>[1]\*</sup>, Mohammad Pribadi<sup>[2]</sup> Aulia Humaira<sup>[3]</sup>

<sup>[1],[2]</sup> Sunan Kalijaga State Islamic University, Yogyakarta, Indonesia

<sup>[3]</sup> International Islamic University Malaysia, Malaysia

### HISTORY

Received  
2/6/2025

Revised  
16/6/2025

Accepted  
21/6/2025

Published  
29/6/2025

### KEYWORDS

*Abū al-'Aswad  
al-Du'alīy Thought,  
Contribution,  
Naḥwu science,  
Linguistics.*

### ABSTRACT

The influence of Abū al-'Aswad al-Du'alīy thought makes it easier to read the Qur'an for people around the world, especially Muslims. Researchers are enthusiastic to study Abū al-'Aswad al-Du'alīy who has an important role in Arabic grammatical thoughts. This paper aims to describe more deeply the figure of Abū al-'Aswad, and his contributions, and tell the thoughts of Abū al-'Aswad al-Du'alīy as a pioneer of Arabic grammar who had thoughts about improving Arabic grammar to avoid lahn. This research uses a qualitative method of literature study. This research data is any written information and facts related to the problem formulation. The data sources of this research are books, books, scientific articles, and related documents that contain answers to the problem formulation. The data was collected using the method of listening and noting. Then it is analyzed using a historical approach. The results of this study indicate that Abū al-'Aswad thoughts were based on his meeting with Amīr al-Mu'minīn who discussed the many lahns that occurred during the time of Caliph Ali bin Abi Talib. In addition, his thoughts are also based on conversations with his child about how to use Arabic following its intent and purpose. Abū al-'Aswad contributions include giving punctuation marks or harakat to make it easier to read the Qur'an by providing red dots and black ink for the letters and giving punctuation marks that place importance on the end of each word or sentence.

**Citation in APA Style:** Rahim, M., Pribadi, M., & Humairah, A. (2025). Abū Al-'aswad Al-Du'alīy and The Contribution of His Thought in Building The Grammatical Arabic Language. *Lisaniya: Advanced Studies on Arabic Language Teaching*. 1(1). 49-61.

\*Corresponding author. Email: [mrhim310599@gmail.com](mailto:mrhim310599@gmail.com)

Available online at: <https://ejournal.lisaniyaadabiya.id/index.php/lisaniya>

Copyright © 2025 by Authors. This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/)



## INTRODUCTION

Abū al-'Aswad al-Du'alīy is a well-known Arabic grammarian who pioneered the use of dots and harokats in the Qur'ān to avoid mistakes (Lahn) in reading the Qur'ān (Mivtakh, 2020; Arsyad et al, 2024). This is because incorrect reading can result in shifting understanding. Abū al-'Aswad al-Du'alīy is also known as a pioneer in the formation of the science of nahwu which was developed by Sibawaih in the Basrah School and Al-Kisa'i in the Kuffah School. The thought of al-Du'alīy as the opening of Arabic grammatical thought developed by Arabic grammatical thinkers after him. The thoughts after al-Du'alīy would not be known until today, if the caliph Ali Bin Abi Talib did not order Abū al-'Aswad al-Du'alīy to formulate the grammatical Arabic that we know as Nahwu Science (Ikrom et al, 2024; Zulqarnaen, 2025).

This research is very interesting to study because the thought of Abū al-'Aswad al-Du'alīy as the first pioneer in grammatical Arabic. The thought of al-Du'alīy which discusses grammatical Arabic has a tremendous influence on learners and users of Arabic. The influence of al-Du'alīy's thought makes it easy to read the Qur'an for people all over the world and especially Muslims (Ritonga, 2024). This research is studied because Abū al-'Aswad al-Du'alīy has an important role in the grammatical thoughts of the Arabic language (Nahwu Science). This study aims to make Arabic language enthusiasts and Muslims recognize the pioneer figure who gave dots and harakat to the Qur'an and his thoughts about the rules of Arabic born from his anxiety about mistakes (Lahn) and the orders of the Caliph.

Caliph 'Ali ibn Abu Talib's order to Abū al-'Aswad al-Du'alīy has had a tremendous influence to this day. The role of al-Du'alīy's thought became the beginning of the birth of grammatical Arabic developed by licensed figures of the Basrah school, the Kuffah school, the Baghdad school, the Andalus school, and the Egyptian school (Kamal, 2022). Abū al-'Aswad al-Du'alīy was the sparkplug for later figures who were already licensed. Therefore al-Du'alīy did not belong to any of these schools, even though he was born in Bashrah. The license of the schools to grammatical Arabic is determined by the city of birth of the figures and the development of grammatical Arabic born from their thoughts. Thus, the thought of Abū al-'Aswad al-Du'alīy becomes very important to know by appreciating al-Du'alīy's role in the grammatical Arabic that we enjoy today.

Various studies related to Abū al-'Aswad al-Du'alīy have been studied with various perspectives. Hairuddin (2020) examined Arabic punctuation in the form of types and forms preserved by Abū al-'Aswad by giving a point as a reading mark. The next research was conducted by Zubaidi (2022) who examined the phenomenon of lahn among non-Arabs who inspired Abū al-'Aswad to write nahwu rules and continued with the emergence of two Mazhabs, namely the Bashrah 'Mazhab' and the Kufa 'Mazhab'. Further research from Ali & Abd Rahman (2021) analyzed Abū al-'Aswad's contribution in creating the science of nahwu and the factors of its creation. In line with Hamid and Bakri research's (2023) and Nazar and Kousar's research (2021) describes Abū al-'Aswad as a pioneer of Arabic language, syntax, and a great poet figure, specifically his unparalleled wisdom poetry and intellectual poetry. Another study on Abū al-'Aswad's poetry by Hambali et al. (2023) found variations of meaning in each poem based on form and defamiliarization techniques.

The discussion in this research is distinctly different from the above research. Broadly speaking, this research aims to describe more explicitly the figure of Abū al-'Aswad al-Du'alīy, the contribution he brought, and describe Abū al-'Aswad al-Du'alīy's thought. In contrast to previous research that only examines certain points that have not

been comprehensively reviewed. The points that will be presented then raise two research questions: (1) how is Abū al-'Aswad al-Du'alīy's contribution in Arabic grammatical? and (2) how is Abū al-'Aswad al-Du'alīy's thought in Arabic grammatical? It is hoped that this research will not only provide knowledge, but also as a reference to see a new perspective of Abū al-'Aswad al-Du'alīy's views in building Arabic grammars.

## **METHOD**

This research is a study of nahwu, which reveals the beginning of nahwu science from the thoughts of Abū al-'Aswad al-Du'alīy as a pioneer in the study of Arabic grammatical or nahwu rules. This research uses a qualitative method of library research. Qualitative method is a method that obtains descriptive data through written words, from various written data that have relevance to the research problem. In connection with that, the data of this research is any written information and facts related to the formulation of the problem. The data sources of this research are books, books, scientific articles, and related documents that contain answers to the problem formulation. The data is collected using the method of listening and noting. Then it is analyzed using a historical approach that elaborates the content of the data source based on the perspective of its historicity.

## **RESULTS**

### ***Biography of Abū al-'Aswad al-Du'alīy***

Abū al-'Aswad has many disputes in the naming of his lineage, including: (1) Abu Al-Aswad Dzalam bin Amru bin Sufyan, (2) Dzalam bin Amru bin Jandal bin Sufyan, (3) Bin Sufyan bin Jandal bin 'Amr bin Al-Duali bin Bakr bin 'Abd Manaf bin Kinanah (Muhammad, 1965). Abu Al-Aswad bin 'Amr bin Sufyan bin Jandal bin Ya'mar bin Laits bin Nufa'ah bin Adaya bin Ad-Di bin Bakr 'Abd Manah ibn Kinanah (Wahyudi et al., 2020). Abū al-'Aswad was a tabi'in and student of the caliph Ali ibn Abi Talib. Abū al-'Aswad was born in 603 AD and died in 688 AD (Sugirma, 2019). Abū al-'Aswad died due to the plague of taun (Al-Salim, 1993). He was the first generation of tabi'in who settled in Basrah as well as being the first generation also to pioneer the science of Arabic nahwu (Rosli et al., 2021).

He came from a noble family of Arab descent and was surnamed Kinanah who was related to the lineage of the Prophet. Abū al-'Aswad al-Du'alīy was born in the suburbs of Mecca to a father named Amru b. Sufyan and a mother from the Abd al-Dar tribe. Abū al-'Aswad's father died a pagan and was killed in the battle of Badr by Nu'man b. al-Qawfiliy. Meanwhile, Abū al-'Aswad's mother had embraced Islam at the end of her life but did not meet the Prophet. Hence, she is known as a Tabi'in (Ali et al., 2021). Abū al-'Aswad emigrated to Basrah after 18 Hijrah during the reign of Caliph Umar bin Al-Khatab. Later, he married after he migrated to Basrah to four women, namely: Um 'Auf, Fatimah bint Da'ai, a woman from Sham, and a woman from Basrah (Ali et al., 2021).

### ***Students of Abū al-'Aswad al-Du'alīy***

Abū al-'Aswad al-Du'alīy was the first contributor to the grammatical development of Arabic. These developments correlated with the birth of several nahwu figures who simultaneously built the grammatical discipline of Arabic. all of these

figures were students of Abū al-'Aswad as well as being a coating after Abū al-'Aswad. These figures consisted of five Arabic grammatical scientists, namely 'Abd Al-Rahman bin Hurmuz, Nasr bin 'Asim, Yahya bin Ya'mur, 'Anbasat Al-fil, and Maymun Al-Aqran (Mukrram, 1996). A brief biography of Abū al-'Aswad's students as a grammatical scholar of Arabic.

### ***'Abd Al-Rahman bin Hurmuz***

'Abd Al-Rahman bin Hurmuz was a Tabi'in from the city of Medina who had lived with the companions of the Prophet Muhammad. He was an expert in the science of Arabic lineage and Arabic language. 'Abd Al-Rahman was a student of Abū al-'Aswad who first brought the science of nahwu to Medina and taught it (Al-anbārī, 1998). At the end of his life, he emigrated to Alexandria where he lived until his death in 117 AH. He contributed to the development of the Arabic garamatical language through his recitation of qira'at in the Qur'an (Mukrram, 1996).

### ***Nasr bin 'Asim***

Nasr bin 'Asim bin Sa'id Al-Laythi was a Tabi'in who was born in Basrah and died around 81-99 A.H. He was from the Khawarij group, memorized the Qur'an, he also contributed to the writing of Qur'anic lines and in the field of qira'at, wrote a book of nahwu, the issue of compiling Arabic mu'jam (Al-Zahabī, 2003).

### ***Yahya bin Ya'mur***

Yahya bin Ya'mur was a Rabbi who contributed to the early development of nahwu, was an expert in the Qur'an and Arabic language. in his life he had moved from Basrah, Iraq to Khurasan and became a judge there. He died in Khurasan in eastern Iran in 129 AH during the time of Caliph Marwan bin Muhammad. His contribution can be seen in all the works he wrote on the laws of fa'il and maf'ul bih from the kalam of Abū al-'Aswad (Rosli et al., 2021).

### ***'Anbasat al-Fil***

'Anbasat bin Ma'dan was a young man from Banu Maisan who earned the title al-fil (elephant) from his father, Ma'dan Al-Fil. No biography of Anbasat's birth or death has been found in previous research or books. Anbasat's contribution is seen from his individual connection with the four Arabic grammars in the nahwu writing movement (Rosli et al., 2021).

### ***Maymun al-Aqran***

Maymun Al-Aqran, like Anbasat, has a difficult biography to explore. Between Maymun and Anbasat, there is a dispute as to which of them came first in the Arabic grammatical hierarchy. in the old books, their stories are quite poorly explored as explanations for the ignorance of their birth and death (Rosli et al., 2021).

## ***Abū al-'Aswad al-Du'aliy's contribution to grammatical Arabic***

Abū al-'Aswad played an important role in the formation of grammatical Arabic. In the early days, the Arabic language still did not know about harakat. People used to use their own dialects in reading or pronouncing it with the state of the Qur'an which was still bare without any harakat signs (Sugirma, 2019). Therefore, Abū al-'Aswad has an important role for Muslims in his discovery of Arabic grammar rules, one of which is the rule of giving harakat to the holy Qur'an. Also, his thoughts on grammatical Arabic.

### ***Harakatizing the Qur'an***

The Qur'an is known as a miracle given to the prophet Muhammad SAW. Every corner of the world can recognize Arabic because of the beauty of the Arabic language chanted by the readers. The number of non-Arabs who converted to Islam became one of the double-edged knives, in addition to the positive effects of which many people knew the Qur'an, but on the other hand there were also many mistakes in reading the Qur'an, this made the scholars feel worried that the Qur'an would be eroded as the times progressed. At that time, Ziyad bin Abihi asked Abū al-'Aswad al-Du'ali to make signs in the recitation of the Qur'an. At first Ziyad received rejection from Abū al-'Aswad, along with the anxiety that constantly disturbed Abū al-'Aswad's thinking, he finally agreed to do it (Nurmalasari, 2021).

While carrying out the orders of Ziyad, Abū al-'Aswad invited his assistant named Abdul Al-Qais. Furthermore, Al-Qais watched the movements of the mouth following Abū al-'Aswad's orders as a sign of harakat in the recitation of the Qur'an. In the beginning Abū al-'Aswad merely put a red dot for the punctuation mark, as follows: 1) when Abū al-'Aswad's mouth was infitah or open, a red dot was given above the letter indicating that the punctuation mark was fatha, 2) when Abū al-'Aswad's mouth tilted his mouth forward, a red dot was given in front of the letter indicating the dhammah punctuation mark, 3) when his mouth grimaced, a red dot was given below the letter indicating the kashrah punctuation mark, and 4) when the gunnah or tanwin punctuation mark was given two red dots in each intended position. The four patterns above are the first stage of punctuation marks from Abū al-'Aswad al-Du'aliy (Zen, 2023).

The next stage in making it easy to read the Qur'an was continued by Abū al-'Aswad's students until the time of Khalil bin Ahmad Al-Farahidi. Making the Qur'ān has very easy access to be read by every Arab and even people outside Arabia. Abū al-'Aswad's contribution in giving red dots as punctuation marks and black ink for letters had a good influence on those who came after him and gives a glimpse of Abū al-'Aswad al-Du'aliy's Arabic grammatical thought.

### ***Arabic Grammatical Thought***

Abū al-'Aswad al-Du'aliy's thoughts on grammatical Arabic were born out of the lahn he fought against or the misuse of Arabic and the factor of Islam. Abū al-'Aswad's thinking had become one with the Arabic nation and language so that he served and sowed the devotion of creating grammatical Arabic, namely the science of nahwu. Arabic errors became more widespread during the time of Caliph Ali ibn Abi Talib as reported by Al-Qiftiy when Abū al-'Aswad met Amir Al-Mu'minin Ali r.a. and saw him thinking about finding a solution to control Arabic errors and said to Abū al-'Aswad al-Du'aliy :

"What is on your mind, O Amir Al-Mu'minin? The answer was immediate: I have heard that there are language mistakes in your country, and I intend to create a book on the proposal of the Arabic language (nahwu). Abu Al-Aswad replied: If you had realized that goal you would have perpetuated the Arabic language here. Then, after a few days I came to see him again, and I was given a paper on which it was written:

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

(In the name of Allah, the most gracious and merciful). Sentences consist of nouns, verbs and letters. The noun tells about the name, the verb tells about the movement of the name and the letter tells about the meaning that is not ism and fi'l) (al-Rahman 2003).

Then 'Amir al-Mu'minin said: follow the written guidelines and add what is necessary. Know that things are threefold: clear, renamed and something that is not clear, not renamed. Indeed, the scholars have their views on what is unnamed and unnamed. So I put something together and spread it out. Among what was spread out was the letter al-Nasb and I mentioned part of it only, namely: *إن، أن، ليت، لعل*، *لكن* and did not mention *لكن*. So the Caliph asked: Why did you leave it out? I did not think it was part of it. I replied. In fact it is part of it and add it, said the Caliph."

The narration that has been presented is according to the most popular among nahwu scholars as confirmation of the beginning of the science of nahwu from Abū al-'Aswad's thoughts on Arabic grammar. There are many more narrations that narrate Abū al-'Aswad's thoughts on Arabic grammar which are very important to preserve the Arabic language from lahn. Among them comes from Abū al-'Aswad's son who said to him, as follows:

"Hi abuya, ما أحسن السماء! 'Abu al-'Aswad asked, Are you referring to the stars in the sky. No abuya, I want to express my admiration (ta'jub) not describe something beautiful in the sky, replied his son. Then 'Abu al-'Aswad corrected the words that his son wanted to address as he said: Therefore, you should say: *ما أحسن السماء* (Ibn Khallikan, 1998).

The previous story discusses Abū al-'Aswad's thinking in reprimanding his son about the use of Arabic in accordance with its intent and purpose. The story provides an explanation of the use of ta'jub to something that is meant to be admired by fathakan fi'il as well as faa'il if you want to express admiration for something and read nashob to the isim that is the goal. There is another story about ta'jub between Abū al-'Aswad's conversation with his son, as follows:

"Abū al-'Aswad's daughter, said "يا أبت ما أشد الحر" with Rofa' punctuation on the word *أشد* and read the jar on the word *الحر*, then using *ما* in a good and correct understanding of Arabic is an istifham, then the meaning of the statement of Abū al-'Aswad's daughter is a question: O abuya! Why is it so hot? Abū al-'Aswad readily responded *شهرنا هذا* (it is indeed summer).

After receiving the answer from her father, his daughter immediately said: O abuya, I did not ask about the heat of this month, but I gave you news of my admiration for the heat of this month. So Abū al-'Aswad corrected his daughter's language by

*fathoming the word أَشَدَّ and mashobkan the word الحَرِّ. Marking punctuation is an important factor in influencing the meaning (Sugirma, 2019).*

From some of the stories above, it can be found that Abū al-'Aswad's thought in Arabic grammar is concerned with punctuation or the final harakat of each word. Even his thoughts had a good impact as a pioneer who compiled Arabic grammar.

## DISCUSSION

The harakatization of the Qur'ān initiated by Abū al-'Aswad al-Du'alīy is one of the monumental contributions in the history of Islamic development (Mulyani et al., 2023; Naser, 2018) and also as found in the results of this study. Abū al-'Aswad played an important role in the assignment of harakat, which stemmed from the need to maintain the accuracy of Qur'ānic recitation amid the rapid spread of Islam in non-Arabic areas. Zen (2023) explains that the rapid spread of Islam was also marked by the number of non-Arabic people who embraced Islam. Many Muslims in non-Arabic areas (non-native Arabic speakers) have difficulty in pronouncing Qur'anic verses correctly, thus potentially changing the meaning of Qur'anic verses. Abū al-'Aswad's innovation added punctuation marks in the form of dots to mark harakat such as fathah, kashrah and dhammah, and Muslims were given a visual guide to help them pronounce the Qur'ān correctly (Nur et al., 2024). This can reduce errors in reading and understanding Qur'anic verses.

Abū al-'Aswad's contribution also laid the foundation for a more complex Harakat system in the following era, which was perfected by Khalil bin Ahmed Farahidi (Noor & Miolo, 2019). Harakat not only facilitates reading but is also an important element of memorization science that ensures that the recitation of the Quran is in line with the Prophet Muhammad's reading tradition. In addition, Harakat has had a significant impact on the learning of the Qur'an by new generations and learners outside the Arab community (Hidayat et al., 2024). Despite challenges such as mushaf changes and differences in interpretation this system remains an important effort to preserve the tradition of reading the Quran. Until now, harakat continues to be used and even developed with the support of modern technology to ensure the accuracy and convenience of Muslims around the world.

Likewise, in constructing grammatical Arabic, Abū al-'Aswad al-Du'alīy as described in the results section has an urgent role. Some say he was the originator and some argue that he was the one who developed (Ahmad, 2020). Whatever his role, he had pragmatic reasons for his contribution. Among them is to fight lahn and the same as the previous reason, also to maintain the purity of the Qur'an. This is so that when many people convert to Islam and flock to reading the Qur'an, the rules are maintained. Moreover, as described by Kuswardono & Miftahuddin (2018) the Qur'an is read by non-Arabic speakers who do not understand Arabic in detail from the aspect of its rules. This is as described by Taufik (2020) as galath which are pronunciation errors made by ajamy because they have never spoken Arabic. This is also corroborated by the research of Bano et al. (2023) that to perfect the lack of signs in the Qur'an which causes difficulty and confusion in understanding its meaning, it is necessary to know al-Dabt and one part of it is the science of harakat. Although in its development, this science is contested because it is considered useless, but Arabic grammatical science plays an important role in the development of Arabic, especially in understanding the Qur'an and protecting it.

The problem of preserving the Arabic language not only because of the language of the Qur'an, but also because of the many linguistic errors found by Abū al-'Aswad al-Du'alīy, this stimulated the caliph at that time so that grammar was quickly formulated. The division of sentences up to the linguistic phenomena in the ta'ajjub narrative as described in the results is also the same as that described by [al-Wasim \(2021\)](#). In this case, [al-Wasim \(2021\)](#) explained that when Caliph Ali accepted and confirmed the rule, there began to be terms and phrases of Nahwu Science through his expression "inha nahwu hadza" (follow this path). With the role of Abū al-'Aswad al-Du'alīy, until now not only the purity of the Qur'anic language is maintained, but also the sources of Arabic knowledge that require understanding the meaning with the rules.

Therefore, for the ease of learning Nahwu, many efforts have been made by experts to simplify it so that Nahwu can always develop and have practical implications for the development of science. This is such as al-Shatibi who applies a distinctive Maqashid method by explaining the principles of Arabic grammatical system in a simple and straightforward manner ([Nurdianto & Ritonga, 2021](#)) or the Grammar-Translation Method (GTM) in the process of teaching Arabic grammar to children without leaving the substance of its purpose as maintaining Islamic civilization ([Selim, 2018](#)). These developments will continue to occur so that the process of maintaining Arabic grammar remains adaptive in various situations of the times. However, the grammatical order built by Abū al-'Aswad al-Du'alīy will remain the basic component for such development.

This study reveals the importance of preserving Islamic scientific sanad manuscripts through a philological approach, especially in the context of Palembang. This finding is in line with the view of [Hamid & Bakri \(2023\)](#) who emphasized that scientific sanad plays a vital role in improving the professionalism and originality of Islamic Religious Education teachers. The manuscripts studied not only function as historical evidence but also reflect the spiritual and academic authority that is formally inherited in the Islamic scientific tradition. This is reinforced by [Nurdin et al. \(2024\)](#) which shows that modern Islamic boarding schools can still maintain the tradition of scientific sanad connectivity as an effort to revitalize Islamic boarding school science.

However, the limitation of this study lies in the use of a single manuscript as the main source, which makes comparative verification difficult through external textual criticism methods. [Prayogi, \(2022\)](#) reminds us that the historiographic approach to manuscripts can be trapped in narrative positivism if not supported by a diversity of sources. To address this, [Luthfi \(2016\)](#) suggests contextualizing philology within the framework of local Islamic culture, as done in this study of the context of Palembang scholars and their scholarly networks. This approach allows for a more holistic interpretation of the manuscript, even though it is based on only one source. This study also contributes to the discourse on the digitization of Islamic manuscripts in Indonesia. [Gimnastiyar et al. \(2025\)](#) emphasize that the digitization and conservation of traditional manuscripts is a crucial step in preserving cultural heritage and traditional knowledge. The DREAMSEA program, as explained by [Aimah \(2021\)](#), has played a role in digitizing Islamic manuscripts in Southeast Asia, including in Indonesia, to ensure long-term accessibility for researchers. This digitization not only saves the manuscripts from physical damage but also allows for further study by global academics.

In the context of the transmission of knowledge between the Middle East and Malay, [Aini et al. \(2024\)](#) show that the works of scholars such as *Abdul Shamad al-Falimbani* were important nodes in the Hijaz-Nusantara scholarly network. This study strengthens these findings by reconstructing the transregional flow of knowledge

through the study of sanad manuscripts. This is in line with the views of [Siregar & Husni \(2025\)](#) who highlighted the continuity of sanad from previous figures to KH. Hasyim Asy'ari as the foundation for the revival of Islamic boarding schools and modern Islamic education. However, it should be noted that there has not been much involvement of digital methods such as computational philology in this study. [Belinkov et al. \(2016\)](#) developed a large-scale Arabic historical corpus that can be used for digital analysis of manuscripts. The integration of this technology can enrich the reading of classical manuscripts both visually and structurally. In addition, [Jarrar \(2021\)](#) introduced Azhary as an Arabic lexical ontology that can assist in the semantic analysis of manuscripts. The use of this technology can be explored to improve the analysis of text layers in future philological studies.

Overall, this study has succeeded in placing scientific sanad manuscripts within the framework of the globalization of Islamic education in the modern era. [Ulya & Nikmah \(2024\)](#) stated that Islamic boarding schools must maintain the integrity of the sanad of knowledge amidst the challenges of digitalization and Society 5.0. This study provides an actual contribution to this discourse by documenting the sanad heritage systematically and based on empirical evidence from the original manuscript. This view is reinforced by [Syafi'i \(2020\)](#) who sees that sanad is not only a technical aspect in education, but also the foundation of the intellectual identity of Islamic boarding schools that connects the past with the present. Thus, this study shows the methodological and ideological continuity between the concept of sanad in classical texts and its role in contemporary education.

## CONCLUSION

Grammatical Arabic received an excellent contribution through Abū al-'Aswad's pioneering work in punctuation or harakat to make reading the Qur'ān easier by giving red dots and black ink to the letters. Abū al-'Aswad al-Du'alīy had thoughts about Arabic grammatical improvement in order to avoid lahn. This is based on Abū al-'Aswad's thought in admonishing his son on how to use Arabic in accordance with its intent and purpose. In addition, another contribution of Abū al-'Aswad's thought lies in the provision of punctuation marks that attach importance to the endings of each word or sentence. This study is still limited by the relatively small scope of data sources analyzed. It opens up opportunities for future researchers to conduct observations using a larger dataset related to Abū al-'Aswad al-Du'alīy. Moreover, subsequent studies may further explore Abū al-'Aswad al-Du'alīy's contributions, particularly in the field of Arabic grammar, and may also include comparative analysis with grammatical theories of other classical Arabic linguists such as Sibawayh and Al-Kisā'ī, as this topic is crucial for understanding the development of syntactic theory in the classical era.

## ACKNOWLEDGMENT

Thank you for the participation of colleagues and lecturers who have guided me during the completion of this writing.

## AUTHORS' CONTRIBUTIONS

The first author did conceived and designed the analysis; collected the data; contributed data or analysis tools; performed the analysis; wrote the paper, second author as supervisor and advisor, and the third author did translated and proofread the paper.

## REFERENCES

- Aimah, R. (2021). Koleksi Manuskrip Indonesia dalam Katalog Online Eropa dan Urgensi Digitalisasi. *Dinamika Penelitian: Media Komunikasi Penelitian Sosial Keagamaan*. 21(2). 220-245. <https://doi.org/10.21274/dinamika.2021.21.02.220-245>
- Aini, M. N., Halim, N. G., Muhid, M., & Muthoharoh, I. L. (2024). A Study of Hadiths About Riya' in the Book of Hidayatus Salikin Perspective of Abdul Samad Al-Falimbani. *Suhuf: International Journal of Islamic Studies*. 36(1). 1-11. <https://doi.org/10.23917/suhuf.v36i1.3431>
- Al-Rahman, A. (2003). *Nuzhat al-'Alibbā' fi Ṭabaqāt al-'Udabā'*. Cairo: al-Maktabah al-'Asriyyah.
- Ahmad, M. T. (2020). Isytiqoq Perspektif Aliran Basrah dan Kufah. *IJAS: Indonesian Journal of Arabic Studies*. 2(1). 73-90. <https://doi.org/10.24235/ijas.v2i1.6286>
- Ali, M. B., & Abd. Rahman. M. M. (2021). Abu Al-Aswad Al-Du'ali: Pencipta Ilmu Nahu. *Al-Basirah*, 11(2). 45-56. <https://doi.org/10.22452/basirah.vol11no2.4>
- Al-anbārī, M. (1998). *Nazahah Al-Albāi' fi ṭabaqāti Al-Udabāi'*. Dār Al-Fikr Al-'arabī
- Al-Salim, M. A. (1993). *Al-Halaqah Al-Mafqudah fi Al-Tarikh Al-Nahw Al-Arabi*. Mu'asasat Al-Risalah.
- Al-Wasim, A. (2021). Pemikiran Linguistik Sibawaih ( 147-180 H ) dan Urgensinya bagi Studi Islam. *Matan: Journal of Islam and Muslim Society*. 3(1). 81-94. <https://doi.org/10.20884/1.matan.2021.3.1.3589>
- Al-ḡahabī, U. (2003). *Tārikh Al-Islām wa Wafayāt Al-Masyāhīr wa Al-A'lām*. Beirut: Dar Al-Gharab Al-Islami.
- Arsyad, H., Ramadhan, A. R., & Sopian, A. (2024). Diskursus Qiyas Nahwi Perspektif Ibn Mada dan Abu Aswad ad-Du'ali. *El-Tsaqafah: Jurnal Jurusan PBS*. 23(1). 117-128. <https://doi.org/10.20414/tsaqafah.v23i1.10012>
- Bano, S., Nazar, H. A., Azhar, H. H., & Usman, H. M. (2023) - Review of Initiatives And Evolutionists And Racists Specious. *Ilmul Dabt: Research*. 7(4). 2158-2165. Retrieved from <https://journalppw.com/index.php/jpsp/article/view/18451>
- Belikov, Y., Magidow, A., Romanov, M., Shmidman, A., & Koppel, M. (2016). Shamela: A Large-Scale Historical Arabic Corpus. In *Proceedings of the Workshop on Language Technology Resources and Tools for Digital Humanities (LT4DH)*. 45-53. <https://aclanthology.org/W16-4007/>
- Gimnastiyar, D. I., Baihaqi, M. I., & Hanafi, A. (2025). Preservasi dan Konservasi Manuskrip Tradisional di Kabupaten Jember: Studi Filologi dan Digitalisasi. *Polyscopia*. 2(1). 95-102. <https://doi.org/10.57251/polyscopia.v2i1.1629>
- Hairuddin, H. (2020). Preserving Arabic Punctuation in the History of Qur'an Writing. *Langkawi: Journal of The Association for Arabic and English*. 6(1). 71-86. <https://doi.org/10.31332/lkw.v6i1.1739>

- Hambali, G., Masadi, M. A., Rohman, M. N., Rizki, G., & Aliyah, A. (2023). Forms, Techniques, and Meanings in Abu Al-Aswad Al-Duali's. *Poems Atlantis Press SARL*. 1. 59-68. [https://doi.org/10.2991/978-2-38476-002-2\\_7](https://doi.org/10.2991/978-2-38476-002-2_7)
- Hamid, M. & Bakri, S. (2023) - Urgensi Sanad Keilmuan dalam Meningkatkan Profesionalitas Guru Pendidikan Agama Islam (PAI). *Piwulang: Jurnal Pendidikan Agama Islam*. 6(1). 45-54. Retrieved from <file:///C:/Users/user/Downloads/ali,+4.+SANAD+KEULMUAN+GURU+PAI+HLM.+45+-+54.pdf>
- Hidayat, H., Zaky, N., Rahma, I., & Amalia, A - (2024). Rasm Al- Qur'an dan Hal -Hal yang Berkaitan Dengannya. *Jurnal Kajian Islam Dan Sosil Keagamaan*. 1(4). 310-315. Retrieved from <https://jurnal.ittc.web.id/index.php/jkis/article/view/1077>
- Jarrar, M. The Arabic Ontology – A Arabic Wordnet with Ontologically Clean Content. *Applied Ontology Journal*. 16(1). 1-26. <https://doi.org/10.3233/AO-200241>
- Khallikan, Ibn. (1998). *Wafayyat al-'A'yan wa "Anba" Abna' al-Zaman*. Beirut: Dar al-Kutub al-'Ilmiyyah.
- Kuswardono, S., & Miftahuddin, A - (2018). Kajian Bunyi Bahasa dalam Tradisi Arab; Tokoh, Peran, dan Pemikirannya. Prosiding Konferensi Nasional Bahasa Arab IV. Retrieved from <https://prosiding.arab-um.com/index.php/konasbara/article/view/311>
- Kamal, M. (2022). Mazhab-Mazhab Sintaksis Bahasa Arab Nahwu (Basrah, Kufah, Bagdad, Andalusia, Mesir). *Jurnal Bina Ilmu Cendekia*. 3(1). 1-5. <https://doi.org/10.46838/jbic.v3i1.119>
- Luthfi, K. M. (2016). Kontekstualisasi Filologi dalam Teks-teks Islam Nusantara. *IBDA': Jurnal Kajian Islam Dan Budaya*. 14(1). 114-128. <https://doi.org/10.24090/ibda.v14i1.523>
- Mivtakh, B. A. N. (2020). Sejarah Perkembangan Ilmu Dalalah dan Para Tokoh-Tokohnya. *Tatsqify: Jurnal Pendidikan Bahasa Arab*. 1(2). 87-99. <https://doi.org/10.30997/tjpb.v1i2.2782>
- Muhammad, H. A. (1965). *Diwan Abil-Aswad*, Al-Dualy. Nahdha-Bookshop.
- Mukrram, 'abd al-'āl sālīm. (1996). *Al-ḥalaqah Al-Mafqūdah fī Tārīkh Al-Nahw Al-'arabī*. Beirut: Mua'ssasah Al-Risālah.
- Mulyani, A., Tabroni, I., & Utami, T. N. (2023). Islam's Classical Period: Examining the Great Contribution of the Khulafahur Rashidin ( 632 - 661 M ). *International Journal of Educational Narratives*. 4(1). 219-233. <https://doi.org/https://doi.org/10.55849/ijen.v1i4.343>
- Naser, A. J. (2018) - Abu al-Aswad al-Du'ali and His Role on Letters of Holy Quran. *Majalah dirāsāt al-Basrah*. 27. 75-90. Retrieved from <https://iasj.rdd.edu.iq/journals/uploads/2024/12/18/e387814cd69b74d4472e8412ec38c19.pdf>
- Nazar, S., & Kousar, S. (2021) - Al-Imam Abu Al-Aswad Al-Du'ali as a Poet and his Poetry of Wisdom. 9(4). 132-144. Retrieved from <https://vfast.org/journals/index.php/VTIR/article/view/874/794>
- Noor, D. D., & Miolo, M. I. (2019) - Kontribusi Al-Khalil Bin Ahmad Al-Farahidi dalam Ilmu-Ilmu Bahasa Arab. *Al-Lisan: Jurnal Bahasa (e-Journal) IAIN Sultan Amai Gorontalo*. 4(2). 148-160. Retrieved from <http://journal.iaingorontalo.ac.id/index.php/al>
- Nur, H. R., Haifa, S., Hidayah, F. A., & Shandi, K. H. (2024). Sejarah Munculnya Harakat Dalam Tulisan Arab. *Jurnal Yudistira: Publikasi Riset Ilmu Pendidikan Dan Bahasa*. 2(1). 306-316. <https://doi.org/10.61132/yudistira.v2i1.478>

- Nurdin, A., Rahtikawati, Y., & Rusmana, D. (2024). Tradisi Sanad al-Qur'an: Implementasi Pemberian Sanad al-Qur'an di Pondok Pesantren Qiraatus Sab'ah Kudang Garut. *Jurnal Pappasang*. 6(2). 285-305. <https://doi.org/10.46870/jiat.v6i2.1128>
- Nurdianto, T., & Ritonga, M. (2021). Renewal Of Arabic Grammar (Nahw) By Al-Shatibi In Al Maqashid Al Syafiyah. *Ijaz Arabi Journal of Arabic Learning*. 4(2). 485–500. <https://doi.org/10.18860/ijazarabi.v4i2.9861>
- Nurmalasari, H. (2021). The Historical Relevance of the Codification of the Qur'an with Education in Today's Times. *Jurnal Iman dan Spiritualitas*. 1(4). 503–510. <https://doi.org/10.15575/jis.v1i4.13871>
- Prayogi, A., Yaqin, A., & Fuadi, M. Z. R. H. (2022) Descriptive Study of the Nabawiyah Sirah by Ibn Ishaq and Ibn Hisham. *International Journal of Islamic Thought and Humanities*. 1(2). 107–116. <https://doi.org/10.54298/ijith.v1i2.28>
- Ritonga, M. A. (2024). Signifikasi Metode Deduktif dan Induktif dalam Pembelajaran Ilmu Nahu. Modeling: *Jurnal Program Studi PGMI*. 11(2). 124-134. <https://doi.org/10.69896/modeling.v11i2.2385>
- Rosli, S., Zainal, H., Zuhaidi, N., & Abu Bakar, K. (2021). The Early Unsung Scholars In Arabic Grammar (69-183H). *Jurnal Islam dan Masyarakat Kontemporari*. 22(3). 225–236. <https://doi.org/https://doi.org/10.37231/jimk>
- Selim, N. (2018). Arabic, Grammar, and Teaching: An Islamic Historical Perspective. *International Journal of Islamic Thought*. 13(1). 80–89. <https://doi.org/10.24035/ijit.06.2018.008>
- Siregar, M. T. I., & Husni, M. (2025). Konsep Ilmu dalm Pesantren:Antara Fardhu 'Ain dan Fardhu Kifayah. *Qosim: Jurnal Pendidikan, Sosial dan Humaniora*. 3(1). 424-433. <https://doi.org/10.61104/jq.v3i1.850>
- Sugirma, S. (2019). Peran Khalifah Ali Bin Abi Thalib dalam Meletakkan Dasar-Dasar Ilmu Nahwu. *Foramadiahi: Jurnal Kajian Pendidikan dan Keislaman*. 11(1). 158. <https://doi.org/10.46339/foramadiahi.v11i1.153>
- Syafi'i, S. (2020). Urgentitas Sanad Sebagai Modal Sosial Pesantren dalam Deradikalisasi Islam. *Jaringan Ulama Nusantara dan Haramain*. 3(1). 161-190. <https://doi.org/10.51925/inc.v3i02.25>
- Taufik, S. A. (2020). Mazhab-Mazhab Ilmu Nahwu dalam Sastra Arab Klasik. *AL-Afidah: Jurnal Pendidikan Bahasa Arab dan Pengajarannya*. 4(1). 65–87. <https://doi.org/10.52266/al-afidah.v4i1.498>
- Ulya, I., & Nikmah, K. (2024). Upaya Pesantren dalam Menjaga Tradisi Sanad Keilmuan di Era 5.0. *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam*. 14(1). <https://doi.org/10.22373/jm.v14i1.20668>
- Wahyudi, H., Hidayat, H., & Hakim, S. W. (2020). Pemikiran Gramatikal Bahasa Arab Oleh Linguistik Arab (Studi Tokoh Lintas Madzhab Nahwu). *Al-Fikra: Jurnal Ilmiah Keislaman*. 19(1). 113–128. <https://doi.org/10.24014/af.v19i1.10235>
- Zen, M. (2023). Melacak Siapa Orang Pertama yang Memiliki Ide Memberi Tanda Baca pada Mushaf Al-Qur'an. *Hikami: Jurnal Ilmu Alquran Dan Tafsir*. 4(1). 73–82. <https://doi.org/10.59622/jiat.v4i1.82>
- Zubaidi, A. (2022). Al-Madāris Al-Nahwiyyat: Al-Başrah Wa Al-Kufah Namūzajan. (Dirāsāt Taḥlīliyyat Fīmā Baynahumā Min Ikhtilāfāt). *Tsaqofiyah: Jurnal Pendidikan Bahasa dan Sastra Arab*. 4(2). 322–337. <https://doi.org/10.21154/tsaqofiya.v4i2.144>
- Zulqornaen, F. A. (2025). Pengaruh Khalifah Ali bin Abi Thalib dalam Lahirnya Ilmu Nahwu: Studi Sejarah Awal Pembentukan Kaidah Bahasa Arab. *Jurnal Resit Multidisiplin Edukasi*. 2(3). 275-290. <https://doi.org/10.71282/jurmie.v2i3.206>

## **AUTHORS' SHORT BIODATA**

**M Rahim** is a student of Arabic Language and Literature majoring in Sunan Kalijaga State Islamic University Yogyakarta. His research covers the field of Arabic language and literature, especially psychology and sociology of literature. Email: [mrahim310599@gmail.com](mailto:mrahim310599@gmail.com)

**Mohammad Pribadi** is a lecturer at the Department of Arabic Language and Literature, Faculty of Adab and Cultural Sciences, Sunan Kalijaga State Islamic University Yogyakarta. His research covers the field of linguistics. Email: [moh.pribadi@uin-suka.ac.id](mailto:moh.pribadi@uin-suka.ac.id)

**Aulia Humaira** is a student at the International Islamic University Malaysia. Email: [aulia.humaira@live.iium.edu.my](mailto:aulia.humaira@live.iium.edu.my)