

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

This chapter discusses the review of literature that are relevant to the study's title, *Rasm* and *Dabt* Approach: Reconstructing PERTIS Braille Quran Based on *Muṣḥaf al-Madīnah*. The researcher divided this chapter into three sections. The researcher will emphasise the context of writing the al-Quran *muṣḥaf* from a historical and theoretical standpoint in the first half of this chapter.

In the second section, the researcher will elaborate the background, characteristics, and history of the Braille version of al-Quran. This will be followed by a review on the *rasm* and *dabt* theories in al-Quran that was utilised in the writing of the Braille Quran. The researcher will next emphasise several aspects of the Braille Quran, such as its status and position as a *muṣḥaf* of al-Quran, as well as the application of learning as a *wasilah* towards acquiring knowledge connected to recitation and writing of the Braille version of al-Quran.

The last section of this chapter discusses academic research linked to the issue, which includes studies such as writing al-Quran in Braille, al-Quran recitation skills, Braille reading skills as well as other studies that have contributed to scientific advancement within the scope of this study.

2.2 The Writing of *Muṣḥaf* al-Quran

2.2.1 The Definition of al-Quran

In the aspect of language, al-Quran is the root word (*maṣḍar*) for the Arabic word meaning recitation. The notion of using the word may be found in al-Quran through *surah al-Qiyāmah* verses 17-18:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿٧٥﴾ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ﴿٧٦﴾

Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation. So when We have recited it [through Gabriel], then follow its recitation. (Al-Qur'an. Al-Qiyāmah 75:17-18)

In terms of terminology, Nuruddin 'Itr (1993) describes al-Quran as *kalām* (words) of Allah SWT given to Prophet Muhammad SAW, recorded in *muṣḥafs*, narrated by *mutawātir*, which the recitation is utilised as worship, and is a miracle even if only one *surah* of it. Other scholars, such as Abdul Sabur Syahin (2005), defines al-Quran as: *Kalām* (words) of Allah SWT revealed upon the heart of Prophet Muhammad SAW, through a medium of revelation -*Ruh al-Qudus* (The Holy Spirit) - in stages in the form of verses and *surahs* throughout his prophecy period (23 years) beginning with *surah al-Fātihah*, concluded with *surah al-Nās*, narrated in with absolute narration (*mutawātir*), serves as a testament and a miracle for the truthfulness of the Islamic treatise

Al-Sabuni (2011) introduces a definition that is nearly identical to the definition furnished by Nuruddin 'Itr, with one minor difference: *Kalām* (words) of Allah SWT, which is a *mu'jiz* (miracle), which was revealed to Prophet Muhammad SAW, which is written in *muṣḥafs*, which is narrated by *mutawātir*, which its recitation is made into

worship, begins with *surah al-Fātihah*, and ends with *surah al-Nās*. He also adds that this is the term that has been agreed upon by *ulama'* and members of the *Usūl al-Fiqh*.

As defined above, '*Kalām*' is referred to as a word. If the word is not supported, it is of a generic character, encompassing all forms of words from numerous sources. However, when it is attributed to Allah SWT as '*Kalāmullah*', the word becomes particular to the word that comes from Allah SWT. With this specification, all the other words are excluded, including the words of humans, jinn, angels, and the Prophet Muhammad SAW's words, known as the *Hadith Nabawi*.

The term "which is a *mu'jiz*" also has the connotation of weakening. It signifies that al-Quran, which contains *Kalāmullah*, is in a position that the creature's ability cannot accomplish, and the creature is too weak to compete with it. With this nature, *Kalāmullah* that are not *mu'jiz* are excluded like *hadith Qudsi* narrated by Rasulullah SAW from Allah SWT.

The term "which was revealed" is also used to exclude *Kalāmullah* that are not revealed by Allah SWT, per His words in *surah al-Kahf* verse 109:

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا

بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

Meaning: "Say, 'Though the sea became ink for the Words of my Lord, verily the sea would be used up before the words of my Lord were exhausted, even though We brought the like thereof to help.'" (Al-Qur'an. Al-Kahf 18:109)

The meaning of “Which was revealed to Prophet Muhammad SAW” is to omit the books that were revealed to the earlier prophets, such as the Torah, the Bible, the Zabur and others based on their respective races’ tongues.

In the fourth verse of Surah Ibrāhīm, Allah SWT said:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ

وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤﴾

Meaning “And We did not send any messenger except [speaking] in the language of his people to state clearly for them, and Allāh sends astray [thereby] whom He wills [649] and guides whom He wills. And He is the Exalted in Might, the Wise.”

(Al-Qur’an. Ibrāhīm 14:4)

Furthermore, the phrase “Written in the *muṣḥaf*” indicates the purpose of eliminating the verses that their reading and writing were repealed in the *muṣḥaf* even though the legislation remains in effect, such as:

الشَّيْخُ وَالشَّيْخَةُ إِذَا زَنِيَا فَاَرْجُمُوهُمَا نَكَالًا مِّنَ اللَّهِ

Meaning: “the old married man and woman who commit adultery, stone them to death as a deterrence from Allah.” (al-Ṣan’āniy, 2006).

The description of “Which is narrated by *mutawātir*” is intended to exclude *syadh* (strange) readings that are narrated by a path of narration that does not reach the level of *mutawātir*.

The phrase “Which its recitation is made into worship” can be defined as a statement that specialises al-Quran as a recitation that is permitted to be recited in prayer, as opposed to the Prophet SAW’s *hadiths*, including *hadith Qudsi*, despite the fact that those *hadiths* are also a revelation from Allah SWT (al-Qattan, 1996).

Tilāwah is a term that refers to the act of reciting al-Quran. The term *tilāwah* is based on Allah SWT’s usage of it in certain verses in al-Quran, for instance in *surah al-Baqarah* verse 121:

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَن يَكْفُرْ بِهِ ۗ

فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾

Those to whom We have given the Book recite it with its true recital. They [are the ones who] believe in it. And whoever disbelieves in it - it is they who are the losers.
(Al-Qur’an. Al-Baqarah 2:121)

In *surah al-Kahf* verse 20, Allah SWT has also mentioned:

وَأْتْلُ مَا أُوْحِيَ إِلَيْكَ مِن كِتَابِ رَبِّكَ ۗ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۗ وَلَن تَجِدَ مِن دُونِهِ مُلْتَحَدًا ﴿٢٠﴾

And recite, [O Muhammad], what has been revealed to you of the Book of your Lord. There is no changer of His words, and never will you find in other than Him a refuge.
(Al-Qur’an. Al-Kahf 18:27)

Prof. Dr. Wahbah al-Zuhayli (2018) clarifies the interpretation on this verse in *al-Tafsīr al-Munīr* as “Allah instructed Rasulullah SAW in this verse to read His noble book and convey its contents to mankind.”

2.2.2 The Definition of *Muṣḥaf*

Muṣḥaf, as specified in *al-Mausū'ah al-Fiqhiyyah* (1433H), is the name of the material inscribed on it *Kalāmullah* that is gathered between two sheets/skins. In general, all writings of *Kalāmullah* compiled in one book, either in full (from the beginning of *al-Fātihah* to the end of *al-Nās*), or in part, such as *Kalāmullah* divided according to *juz*, *ḥizb*, or *surah*, as described by al-Qalyubi (1955), are included in the concept of *muṣḥaf*.

The term *ṣuḥuf*, originating from the same root word as *muṣḥaf*, has been interpreted as sheets in al-Quran. *Ṣuḥuf* appears eight times in al-Quran, in the following *surahs*:

1. In *surah Taha* verse 132:

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ ۖ أَوَلَمْ تَأْتِهِم بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَىٰ ﴿١٣٢﴾

2. In *surah al-Najm* verse 36:

أَمْ لَمْ يُنَبِّأ بِمَا فِي صُحُفِ مُوسَىٰ ﴿٣٦﴾

3. In *surah al-Muaddatthir* verse 52:

بَلْ يُرِيدُ كُلُّ أُمَّرٍ مِّنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مَّنشُورَةً ﴿٥٢﴾

4. In *surah al-'Abasa* verse 13:

فِي صُحُفٍ مُّكْرَمَةٍ ﴿١٣﴾

5. In *surah al-Takwir* verse 10:

وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾

6. In *surah al-A'la* verses 18 and 19:

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ﴿١٨﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَى ﴿١٩﴾

7. In *surah al-Bayyinah* verse 2:

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ﴿٢﴾

Six of the eight *ṣuḥuf* terms in the preceding Quranic verses contain the meaning of the holy books given to the prophets. The term *muṣḥaf* was aspirated from the word *ṣuḥuf*.

Saidina Abu Bakr is credited with coining the term *muṣḥaf*. Al-Suyūṭī (1426H) stated in his work *al-Itqān fī 'Ulūm al-Qur'ān* that it was issued by Ibn Abi Shaybah in the book of *al-Maṣāḥif* from Musa bin 'Uqbah's narration from Ibn Shihab al-Zuhri who said: When the companions had collected al-Quran and written it on sheets of paper, Abu Bakr instructed them to assign names for the sheets. Some recommended the name *al-sifr*, but others suggested *al-ṣuḥuf* since it linked to an Abyssinian ritual, and Abu Bakr agreed with both suggestions.

Based on this documentation, some *ulama* have concluded that Saidina Abu Bakr was not only the first person to assemble the text of the Quran into one volume, but he was also the first person to formally affix the label *muṣḥaf* on the text of the Quran. This viewpoint was also expressed by al-Tabari (2008) and cited by al-Hamad (2007).

In addition to the preceding viewpoint, other scholars believe that the naming of this *muṣḥaf* dates back to the time of the Prophet SAW. In other words, the name was

given by Rasulullah SAW himself. This viewpoint is founded on various *hadiths*, namely:

1. *Ibnu Mājah* (2009) recounted a *hadith* from Abu Hurairah, which means: Rasulullah SAW said: “*The Messenger of Allah said: 'The rewards of the good deeds that will reach a believer after his death are: Knowledge which he taught and spread; a righteous son whom he leaves behind; a copy of the Qur'an that he leaves as a legacy; a mosque that he built; a house that he built for wayfarers; a canal that he dug; or charity that he gave during his lifetime when he was in good health. These deeds will reach him after his death.'*” Narrated by *Ibnu Mājah*. (Hadith. *Ibnu Mājah*. *Kitāb al-Muqaddimah: Bāb Thaubi Mu'allimin Nāsil Khaiyrah: Abu Hurairah: Juz' 20:#242*).
2. *Hadith* from 'Ubaidillāh bin Aus al-Thaqafi narrated by *al-Tabrāni* as cited by al-Zarkasyī (2001) in his book, *al-Burhān* which means: Rasulullah SAW said, “*A person's recitation (of the Qur'an) without (seeing) the mushaf is multiplied in ranks up to two thousand degrees of ranks.*”

When we consider the strength of the *dalil* (propositions) of the two opinions above, especially in terms of their authenticity, the *athar* (historical account of Prophet Muhammad) narrated from Musa bin 'Uqbah is not accurate to be used as a *dalil*, even though the *athar* is authentic, because the *hadiths* narrated by *Ibn Majah* and *al-Tabrāni* are also authentic *hadiths*. So the genuine *hadith* is more necessary to be utilised as proof here, even though the *athar* or *qaul al-sahabah* (legal opinions of the companions) is equally authentic.

The word *muṣḥaf* is now more extensively used. In accordance with the technology that gave rise to diverse forms of presentation, the *muṣḥaf* al-Quran was also provided in audio and digital forms, then there was the term *muṣḥaf murattal* (voice), which was published originally in the form of recording cassettes, until the more prevalent now in the form of digital audio. Recently, there has been the introduction of an electronic manuscript, which may be installed as software in a computer or as an application in a smartphone. Furthermore, to honour the visually challenged, Braille has been adopted as a medium to enable them to read and learn *Kalāmullah*, hence a Braille version exists.

2.2.3 Al-Quran Writing Knowledge

The writing of al-Quran today is a combination of *rasm*, which consists of Arabic *Hijāiyyah* letters, and *ḍabṭ*, which are punctuation marks that assist readers in reading the words of al-Quran accurately from a grammatical standpoint so that there is no confusion and errors, particularly in terms of the meaning of the content to be conveyed. The ability to grasp these two components is what an al-Quran reader truly need.

2.2.3.1 The knowledge of *Rasm* and *Ḍabṭ*

There are two major debates in the science of writing al-Quran, called *rasm* and *ḍabṭ*. Both of these concepts have been described in depth by Quranic scholars such as Abu ‘Amr al-Dāniy in his book *al-Muqni*, Abu Dāūd Sulaimān bin Najāh in *Mukhtasar al-*

Tabyīn li Hijāi al-Tanzil, Al-Zarkasyī in *al-Burhān*, al-Suyūṭī in *al-Itqān*, and many others.

2.2.3.1.1 The knowledge of *Rasm* of al-Quran

The term *rasm* is derived from Arabic. Some Arabic dictionaries define this term as an indicator or sign. In Arabic, the term *rasm* is spelt *al-khat* (writing), *al-kitabah* (writing), and *al-impla'* (spelling). Aside from that, there is also the usage of the Arabic term *rasm*, which means custom. Meanwhile, in Quranic knowledge, the term *rasm* is frequently employed in two senses: *Rasm al-Imlā'i* and *Rasm^cUthmānī*.

Rasm al-Imlā'i or *al-Qiyāsi* is the writing or spelling of a word based on the sound of the letters in the word. This is the original way of spelling or writing every word - every letter that is uttered, and only the letters that are pronounced need to be written. For instance, for the word “الكتاب”, the ا letter is written between the letters ت and ب. In contrast to the *Rasm^cUthmānī*, there are certain words that their spelling differs from their pronunciation. Therefore, the utterance of “الكتاب” according to *Rasm^cUthmānī* is spelt “الكتب” without affixing the letter ا between the letters ت and ب.

Rasm^cUthmānī, or *Rasm al-Istīlāhi*, refers to the styles or qualities of writing specific words in Ottoman *mushaf* that differ from *Rasm Imla'i*. The examination of the distinctions in application between *Rasm^cUthmānī* and *Rasm Imla'i* gave rise to the discipline of al-Quran *rasm*. According to studies and documentation recorded by *ulama* of *rasm* knowledge, the differences between *Rasm^cUthmānī* and *Rasm Imla'i* may be categorised into six aspects, namely the issues comprising ellipsis (*al-Ḥadhf*), additions (*al-Ziyādah*), placement of *hamzah* (*al-Hamz*), letter substitution (*al-Badal*),

separation (*al-Qat'/al-Fasl*) as well as connection (*al-Waṣl*) and words that can be read in two *qiraat mutawātirah* but are only written with one of the two. *Rasm 'Uthmānī's* writing styles have been noted by Al-Syinqiti (1972) in his one-of-a-kind poetry:

حذف زيادة وهمز وبدل	الرسم في ست قواعد استقل
موافقا للفظ أو للأصل	وما أتى بالوصل أو بالفصل
فيه على إحداهما قد اقتصر	وذو قراءتين مما قد شهر

2.2.3.1.2 The beginning of al-Quran text writing

The Arab community was largely illiterate when al-Quran was revealed. In the process of conveying information and knowledge, they prioritise memory. Nonetheless, Rasulullah SAW took the initiative by directing several companions RA with reading and writing abilities to record the revelations conveyed to the Prophet SAW. Among the companions entrusted with the task are Ali Bin Abi Thalib, Uthman bin Affan, Umar bin al-Khattab, Amir bin Fuhayrah, Ubai bin Ka'ab, Zaid bin Thabit, Huzaifah bin al-Yaman dan Mu'awiyah bin Abi Sufyan (Al-Suyūṭī, 1426H; Al-Zarqani, 1994; Al-Kurdi, 2008; Al-Hamad, 2016). Whenever Rasulullah SAW received a revelation, he immediately summoned the writer of the revelation to record what he heard from the archangel Jibril AS.

Because there was no specialised medium to record the writing at the time, the writers of the revelation would record every revelation instructed by the Prophet SAW on palm fronds, animal skins, bones, stones, or other media (Al-Suyūṭī, 1426h; Al-Zarqani, 1994, Al-Kurdi, 2008; Al-Hamad, 2016). The implication is that the verses of

al-Quran were in unstructured transcription and dispersed on diverse materials. This, however, did not pose an issue at the time because the major reference, Rasulullah SAW, was still alive, as were the companions who also memorised the revelations that were disclosed. This method of documenting revelation was used until the last revelation of the Prophet SAW's lifetime.

Al-ʿArdhah al-Akhīrah (presentation of the last revelation) occurred in the month of Ramadan of that year, prior to the death of the Prophet SAW (Al-ʿAsqalani, 1996). This presentation is the final revelation of al-Quran to Rasulullah SAW by the archangel Jibril AS. It is the primary and ultimate foundation for deciding a narrative of al-Quran recitation since the event *al-ʿArdhah al-Akhīrah* saw al-Quran was updated in terms of *nasikh* and *mansukh*, as well as the arrangement of verses and *surahs*. Several friends, including Zaid bin Thabit RA, were present for the presentation. (Abu Syahbah, 1998; al-Buti, 1999).

2.2.3.1.3 The compilation of al-Quran into a *Suhuf* during the Caliphate of Abu Bakar RA

After the death of Rasulullah SAW, Abu Bakr RA, the immediate caliph of the time, encountered numerous important conflicts, including the battle of Yamamah, which took many lives of the companions who memorised al-Quran. Given the scenario, Umar RA has proposed to Abu Bakr RA that all Quranic writings be documented locally so that they can be kept and utilised as a reference and backup. After the proposal was approved, the duty was entrusted to Zaid bin Thabit RA.

Zaid bin Thabit RA's technique of compilation was to gather all Quranic verses that had previously been recorded on various materials, before confirming each verse from two other companions who also wrote it, before writing it again on the sheets (*ṣuḥuf*) that were subsequently joined together. From the standpoint of organisation, he was guided by what he observed at the occurrence of *al-ʿArdhah al-Akḥīrah*. When the composition of this *ṣuḥuf* was complete, Abu Bakr RA took care of it till the end of his life (Al-Suyūṭī, 1426H; Al-Zarqani, 1994, Al-Kurdi, 2008; Al-Hamad, 2016).

2.2.3.1.4 The reproduction and promulgation of al-Quran during the Caliphate of Uthman RA

Following Abu Bakr RA's death, the *ṣuḥuf* in his custody was transferred to the new caliph, Umar RA. When Umar RA died, it was given to his daughter, Hafsa bint Umar, who was also one of the *ʿumm al-muʾmineen* (mothers of the believers). Islam and al-Quran expanded more broadly during the reign of Saidina Uthman RA through the companions who were actively preaching. The companions who transmitted al-Quran, on the other hand, presented certain variances in their recitation based on narrations they heard either directly from Rasulullah SAW or via the mediation of other companions. Some of them have their own *ṣuḥuf* and notes. Despite its positive perspective in the early stage upon the development of Islamic preaching, this situation eventually turned into a concern since it potentially divide the new generation of Muslims with the diversified recitation technique.

Significant confrontations occurred between the Muslim army of Syria and the Muslim army of Iraq during the al-Raiy war, which concerned one of the companions,

Huzaifah al-Yaman RA, who fought with the Muslim army. Accordingly, he had protested about the situation to Caliph Uthman RA. After evaluating the issue, Saidina Uthman RA resolved to unify the Muslims under a single *muṣḥaf*. He also re-appointed Zaid bin Thabit R.A. to lead a *muṣḥaf* copying effort using *ṣuḥuf* collected during the time of Abu Bakr R.A. as a guide. According to Muhammad Bakr Ismail (1999), there are numerous *muṣḥaf* literary qualities that were employed by *muṣḥaf* writers at the period, namely:

1. No word can be written unless it can be verified to be from al-Quran.
2. No word can be written unless it has been proved that it was established in *al-ʿArdhah al-Akhīrah*.
3. No word can be written unless it has been proved that it was not abrogated (*nasakh*).
4. No word can be written unless it has been presented to the group of companions RA.
5. If there is an argument among writers on any form of writing Quranic word, the word shall be written in Quraish.
6. The writing must keep the *qiraat mutawātir* and not include any *qiraat* that does not reach the level of *mutawātir*.
7. Any utterance that does not differ in the forms of its *qiraat* is written in a single style (which allows recitation for all *qiraat*).
8. Any utterance that differs on the forms of *qiraat* and is likely to be written with one form of writing which may contain the contradiction is written with one form of writing.
9. Any utterance that differs on the forms of *qiraat* and there is no possibility of comprising the contradiction with one form of writing, it is written on one

copy by acknowledging one form of *qiraat* while on another copy it is written with another form of *qiraat*.

The *mutawātir al-‘Uthmānī* was produced with such detailed methods along with the preserved principles.

The reproduced *muṣḥafs* were subsequently promulgated to numerous Muslim-populated places, including Syria, Kufah, Basrah, and even Madinah, along with a companion who taught, maintained, and monitored the process of reproducing the *muṣḥaf* in each area. Furthermore, Saidina Uthman RA has ordered that all *muṣḥafs* and other Quranic records be destroyed and burnt. The issue of disagreements among Muslims over the recital of the Qur'an can be rectified owing to his thoughtful effort.

The product of the *muṣḥaf* composed and copied during the reign of Saidina Uthman bin ‘Affan is known among *ulama* as *muṣḥaf al-‘Uthmānī*. According to Al-Kurdi (2008) in his work *Tarikh al-Quran*, what is meant by *muṣḥaf al-‘Uthmānī* is the *muṣḥaf* attributed to Saidina Uthman bin ‘Affan RA, for which he supervised its writing and compilation, and which they have termed *muṣḥaf al-Imam*. The rationale for this designation is because it is associated with the words of Saidina Uthman, “O Companions of Muhammad, collect and write an *imam (muṣḥaf)* for mankind.” (Al-Suyūṭī, 1426H; Al-Zarqani, 1994; Al-Kurdi, 2008).

According to Ghanim Qadduri al-Hamad (2007), the *muṣḥaf al-Imam* may refer to all of the *muṣḥafs* written on the instructions of Saidina Uthman RA, rather than only the *muṣḥaf* at Medina or the *muṣḥaf* for the Caliph.

2.2.3.1.5 The knowledge of *ḍabṭ al-muṣḥaf*

Linguistically, the term *ḍabṭ* is a derived word from the root words **يَضِبُّ - ضَبَطَ - ضَبَطًا** (*ḍabaṭa - yaḍbiṭu - ḍabṭan*) which means “to reach the objective of preserving something” (Muhaysin, 2002). Abdul Karim (2013) defines the term *ḍabṭ* as specifying something and setting the law. Meanwhile, in terminology, it means “a knowledge with which information about a letter is known in terms of lines, *sukūn*, *tasydīd*, *madd* or other related things”. It is also termed as the knowledge of *naqt* (dots) and *shakl* (lines) during the early centuries (al-Hamad, 2016).

In other words, the knowledge of *ḍabṭ* deals with marking the *rasm* of al-Quran, including with dots, to help the reader identify letters that appear to have the same *rasm*, as well as to discern the sound of the letters that appear in *rasm*. Aside from the dots and lines that are included with the *rasm*, there are other markers that are designed to help the *muṣḥaf* reader read the *rasm* of al-Quran properly.

Looking at the chronology of the writing of the *muṣḥaf* al-Quran, the element of *ḍabṭ* (lines and dots) did not exist at all in the early stages of its writing (al-Dani, 1997; Sya’ban, 2001; Rohana, 2017). However, as it brings *maslahah* that may satisfy the huge demands of al-Quran readers, particularly non-Arabic-speaking readers, the element of *ḍabṭ* finally begins to permeate and expand into the *rasm* of al-Quran from time to time. Abu al-Aswad al-Duali (died 69H) was the first figure to use punctuation marks (particularly red dots) to symbolise the vowel sounds (*ḥarakāt*) of the Quranic letters. Nasr bin ‘Asim (died 90H) was his student who was responsible for inserting the *i’jām* dots. After nearly a hundred years of using the system of *ḍabṭ*, it was also innovated by al-Khalil bin Ahmad al-Farahidiy (died 170H) by converting the signs

established by Abu al-Aswad to lowercase letters, which became the basis of *dabṭ* as we know today (al-Idrisi, 2009; al-Hamad, 2016).

According to Imam al-Nawawi (1987), the majority of *ulama* agree that the arrangement of dots and lines (*dabṭ* of al-Quran) is designed to protect al-Quran (*rasm*) from the mistake of reciting letters that are not clear and fluently. It is clear from Imam al-Nawawi's explanation that the element of *dabṭ* did not exist at first, but was subsequently added by al-Quran scholars to preserve al-Quran since there is a potential of error among al-Quran readers while reciting the al-Quran *muṣḥaf* if there is no element of *dabṭ*.

According to the research of Moulay Muhammad al-Idrisi (2009) and Ghanim Qadduri al-Hamad (2016), the term *dabṭ* only appeared in the fourth century of Hijrah, indicates that the knowledge is distinct from the knowledge of writing the letters of the Qur'an, because it is about the dots (*naqṭ*) and lines (*shakl*) to the *rasm* narrated from the Companions of RA. In addition, they assert that the term *dabṭ* was first employed in writing by two academics in the fifth century of Hijrah, namely Abu Amr al-Dani (2016) in his '*al-Muqni' fī Rasm Maṣāḥif al-Amṣār*', and his student, Abu Dāūd Sulaimān bin Najāh al-Andalusi (2002) in his work '*Uṣūl al-Ḍabṭ wa Kaiḥiyatuhu 'Alā Jihhati al-Ikhtishār*'.

Ali Muhammad al-Dabba' (1999) defines *Rasm 'Uthmānī* as a knowledge that explains the distinction between writing in *Maṣāḥif 'Uthmānī* and writing in *Imla'*. According to a specific definition by Sya'ban Muhammad Ismail (1986), *Rasm 'Uthmānī* is a description that guides on the writing in *Maṣāḥif 'Uthmānīyyah* which were sent to the Islamic cities at that time, where the method of writing in the then *muṣḥaf* includes seven letters of al-Quran, written without lines and dots, and is the recitation of the Prophet SAW during his last revision before Jibril AS.

The majority of Quranic scholars of the *salaf* and *khalaf* generations agree that the official knowledge of al-Quran is *tawqīfī*, that is, knowledge that does not allow renewal and *ijtihād* (Sya'ban, 2001). While *ḍabṭ* knowledge is the inverse, it accepts *ijtihād* and renewal and may develop based on current needs/*maslahah* and capacities.

Briefly, there is a fine line between the *rasm* of al-Quran and the *ḍabṭ* of *al-Mushaf*. Each identified difference can be outlined as the following schedule:

Table 2.1: Difference of *Rasm* of al-Quran and *Ḍabṭ* of *al-Mushaf*.

<i>Rasm</i> of al-Quran	<i>Ḍabṭ</i> of <i>al-Mushaf</i>
1. Words created by combining <i>Hijāiyyah</i> letters.	Addition to <i>Hijāiyyah</i> letters that includes <i>ḥarakāt</i> and other markers.
2. Comprised of <i>Qiyāsi</i> and <i>Iṣṭilāhi</i> .	Comprised of <i>i'rab</i> and <i>i'jām</i> markings.
3. Formed based on the beginning and ending of a particular word.	Formed based on the connection between two sentences.
4. Pioneered by the Companions RA.	Introduced by the Tabi'in, which is the generation after the Companions RA.
5. Based on <i>tawqīfī</i> (majority opinion), that will not allow alterations to its form.	Based on <i>ijtihādi</i> , that can accept change in any form.
6. Concerning the <i>Hijāiyyah</i> letters that will not be extended nor reduced.	Concerning the <i>ijtihādi</i> marks which may accept the development, either an extension or reduction.

7. Ignoring the method of *rasm* will affect the *qiraat* of al-Quran since it is one of the genuine pillars of *qiraat*. Ignoring *dabṭ* will not affect the *qiraat* of al-Quran.

Al-Zarqani (1994) asserts that the shift of *dabṭ* in al-Quran *muṣḥaf* corresponds to a change in time when many Muslims feel compelled to study and comprehend the contents of al-Quran. This issue is a crucial aspect in al-Quran's *i'rab* and *i'jām* elements, which tries to preserve the Qur'an as the source of its revelation. Al-Zarqani emphasised that if the *muṣḥaf* is left without any positive adjustments, such as the positioning of dots and lines, it is feared that negative changes may occur, causing the *muṣḥaf* to be damaged. To this day, knowledge of ab of the Quran continues to grow in numerous ways, all with the goal of maintaining the *rasm* of the Quran error-free and making it simpler for the reader to interpret precisely each *rasm* that appear in the pages of the *muṣḥaf*.

2.2.3.1.6 *Dabṭ* Variations Found in Today's *Muṣḥaf*

The markings for *Hijāiyyah* letters was pioneered by Abu al-Aswad al-Duali (69H), which the effort was further innovated by al-Khalil bin Ahmad al-Farahidi (170H), making the knowledge of *dabṭ* that is *ijtihādi* in nature grown to this day with the inclusion of markings aimed to facilitate readers to read precisely. Today, the *muṣḥaf* produced by Mujamma 'Malik Fahd (*muṣḥaf al-Madīnah*), which is the norm adopted by most Islamic countries, including Malaysia, employs around 20 markings, including lines for letters and other punctuation marks. The following are some of the markers used in our *muṣḥaf* today:

Table 2.2: *Ḍabṭ* applications in *Muṣḥaf al-Madīnah*

No.	Markings	Descriptions
1.	<i>Fathah</i> , <i>Ḍammah</i> , <i>Kasrah</i> , and <i>Syaddah/ Tasydīd</i>	These four markings are the basic reading signs frequently used.
2.	<i>Sukūn</i>	This sign is taken from the initial part of Kha letter (خ) with the dot excluded. This sign is designated on any omitted letter that is read with <i>Izhār</i> .
3.	<i>Ṣifr Mustadīr</i>	It indicates that the letter is an added letter that is not recited with <i>madd</i> either in continued or stoppage of recitation.
4.	<i>Ṣifr Mustathīl</i>	This sign is designated above the letter Alif (ا), indicating the articulation of the letter Alif (ا) is omitted in continued recitation, but is articulated when stopping.
5.	<i>Hamzah Waṣl</i>	This sign is taken from the initial part of <i>Ṣad</i> letter (ص). It is only designated above the letters of <i>Hamzah Waṣl</i> to indicate the letters are silent in continued recitation.
6.	Unmarked Letters of <i>Sukūn</i>	The presence of this sign followed by <i>tasydīd</i> letters indicate the letters are idgham with the following letters with <i>Idghām Kāmil</i> . However, the presence of this sign followed by letters without <i>tasydīd</i> , it is recited with <i>Idghām Nāqis</i> or <i>Ikhfa'</i> .

7.	Small Mim Letter (م)	It is meant to substitute <i>Tanwīn</i> . If designated above Nun letter followed by Ba letter (ب) without <i>tasydīd</i> , it should be recited with <i>Iqlab</i> .
8.	Parallel <i>Tanwīn</i> Marks	This sign is designated parallel to the original line of the letter and indicates <i>Izhār</i> recitation.
9.	Unparalleled <i>Tanwīn</i> Marks	If this sign is followed by letters with <i>tasydīd</i> , it then indicates <i>Idghām Kāmil</i> recitation. If the <i>Tanwīn</i> sign is followed by letters without <i>tasydīd</i> , it will then indicate <i>Idghām Nāqis</i> or <i>Ikhfa'</i> .
10.	The Small Letters of Alif (ا), Wau (و), Ya' (ي) and Nun (ن)	These small-sized letters are the sign to articulate the letters respectively despite they are not written so in the <i>rasm</i> .
11.	Long <i>Madd</i> Sign	This sign is designated above certain letters to indicate the articulation is longer than two <i>ḥarakāt</i> .
12.	Ornamented Circle with Number	Indicating the conclusion of the verse or the number of verse in the <i>surah</i> .
13.	Star	Indicating the initial or conclusion of each <i>juz</i> , <i>ḥizb</i> , or <i>rubu'</i> .
14.	Long Line Above Certain Word	Indicating the word gives a warning or for the instruction of <i>Sujud Tilawah</i> (prostration).
15.	Diamond/Dense Circle	Indicating either the rules of <i>Isymām</i> or <i>Imālah</i> .

16.	Dense Circle Above Letter Alif (ا)	Indicating recitation with <i>Tashīl</i> between Hamzah (ء) and Alif (ا).
17.	Small Letter Sin (س) Kecil at the End of the Word	Indicating recitation of <i>Saktah</i> .
18.	Small Letter Sin (س) Above or Below Letter <i>Ṣad</i> (ص)	The small letter Sin (س) designated below means the articulation of letter <i>Ṣad</i> (ص) is more affluent, while the small letter Sin (س) designated above the letter <i>Ṣad</i> (ص) indicates the articulation of the letter Sin (س) is more affluent.
19.	The Small Letters Wau (و) and Ya' (ي) after <i>Dhamir</i>	Indicating the rule of <i>Mad Ṣilah</i> .
20.	<i>Waqf</i> Marks (Five kinds)	

In addition, this *ḍabt* /markings of the *muṣḥaf* are separated into two schools, namely the Masyāriqah school (Eastern people) and the Maghāribah school (Western people). The *ḍabt* utilised in the *muṣḥaf al-Madīnah* comes from the Masyāriqah school of thought. While the *ḍabt* based on the *Maghāribah* school may be found in *muṣḥaf* produced by Morocco, Algeria, Tunis, Libya, and other western Islamic nations.

Aside from the *rasm* and *ḍabt* elements, there are additional elements in the *muṣḥaf* that act as a complement to the two fundamental elements. Ghanim Qadduri

(2018) divides the components of addition to the original text of *rasm* al-Quran into three categories:

1. Additions on the guide to articulate letters, such as the markings of *ḥarakāt*, *sukūn*, *tashdid*, *madd* and *hamzah*.
2. Additions that are not related to letters' articulation technique, but pertaining to the information on the Quranic verses, such as the designations of information or introduction at the beginning of *surah*, information on the count of verses, the division of *ḥizb* and *juz*.
3. Additions of ornamental such as frames on each page or separator between two *surahs*, or decorated brackets for the number of verse, description on *ḥizb* and *juz*, as well as an indicator of *sajadah* verses.

2.3 Braille Quran and Visually Impaired Persons

2.3.1 Definition of Persons with Disabilities (PwD)

A review of the discussion over the definition of PwD discovered that there are several definitions of PwD that are used to express the importance of this unique group in receiving enough attention and protection from the general public, particularly the government. The World Health Organization (WHO) defines PwD as a person who is unable to satisfy the demands of his or her social life as a normal individual due to a physical or mental illness. According to the United Nations (UN), a PwD is a person who is unable to choose for himself how to achieve all or a portion of an individual's basic requirements and/or who is unable to live fully in society owing to a disability, whether physical or mental, that arises at birth or later (Zinaida Ariffin, 2006).

In Malaysia, according to the Persons with Disabilities Act (2008), PwDs are persons who have long-term physical, mental, intellectual, or sensory impairments that, when combined with other impediments, might limit their full and effective involvement in society. The Ministry of Women, Family, and Community Development (KPWKM) is in charge of administering the affairs of PwD. The Social Welfare Department (JKM) is an agency under the KPWKM, which among their roles, is to focus on issues and development of PwDs. Other institutions that accommodate PwD largely consist of several departments and agencies such as Taman Sinar Harapan (TSH), Pusat Latihan Perindustrian dan Pemulihan (PLPP) Bangi, Bengkel Daya, Pusat Pemulihan Dalam Komuniti (PDK) and Pusat Pertuturan Kiu (under Malaysian Society for the Deaf). According to The Handbook of Care and Training for Development Disabilities (2001), PwD is defined as a person who needs specialised care in order to live freely in the community. Developmental disabilities are a broad topic that encompasses a wide range of impairments that begin throughout the time of development or human growth (Rosmawati, 2008).

PwDs are urged by JKM to register with this agency. Their registration is encouraged to determine the number, distribution, and category of people with disabilities in the country in order to create programmes for prevention, education, habilitation and rehabilitation, training, and services. Furthermore, the registered data can be harnessed to arrange the provision of facilities tailored to the requirements of people with disabilities. Additionally, this registration allows registered PwDs to obtain services that are tailored to their specific requirements depending on their level of functionality/disability. JKM's list of PwD categories is shown in the table below:

Table 2.3: Categories of Persons with Disabilities

No.	Categories	Descriptions
1.	Hearing Disability	<p>Both ears are unable to hear properly without a hearing aid or unable to hear at all even with the use of a hearing aid. PwD of Hearing may be categorised into four (4) levels, which are:</p> <ul style="list-style-type: none">• Mild - (15 - <30 dB) (Children) - (20 - <30 dB) (Adults)• Moderate - (30 - <60 dB)• Severe - (60 - <90 dB)• Profound - (>90 dB)
2.	Visual Disability	<p>Both eyes are unable to see or have limited vision even with the use of visual aid such as spectacles or contact lenses. There are two (2) categories of PwD of Visual, which are:</p> <ul style="list-style-type: none">• Blind - Vision that is worse than 3/60 or visual field of less than 10 degrees from fixation.• Low Vision / Partially Sighted - Vision that is worse than 6/18 but equal to or better than 3/60 even with the use of visual aid or visual field of less than 20 degrees from fixation.

3. Physical Disability Inability over the parts of the body due to the loss or absence of a limb or impairment in any part of the body caused by disorders such as hemiplegia, paraplegia, tetraplegia, limb loss, muscular weakness, and inability to perform fundamental functions such as self-care, mobility, and changing body position. This disorder can arise as a result of injury (trauma) or malfunction of the neurological system, cardiovascular system, respiratory system, haematological, immunological, urological, hepatobiliary, musculoskeletal, gynaecological, and other systems. Examples of physical disability are:

- Limb defects (congenital/acquired), including the loss of thumb
- Spinal cord injury - Only if there is no restoration of function after six (6) months
- Stroke - Only if there is no restoration of function after six (6) months
- Traumatic brain injury
- Dwarf (Achondroplasia) which is $\leq 142\text{cm}$ for males and $\leq 138\text{cm}$ for females
- Cerebral Palsy

Note: Individuals with impairment without affecting their functions, for instance, loss of finger(s), extra

	finger(s) (polydactyly) and no or deform earlobes are not considered to be registered.
4. Speech Disability	Cannot speak in such a way that it disrupts communication and cannot be understood by people who engage with it. This condition is either permanent or will not improve. Children must be evaluated at the age of five (5) years or older. In case of uncertainty, an otorhinolaryngologist should be consulted.
5. Learning Disability	Intellectual issues that are contradictory with biological age Late global development, Down Syndrome, sluggishness, and intellectual difficulties are examples of those who fall into this group. Autism (Autistic Spectrum Disorder), Attention Deficit Hyperactivity Disorder (ADHD), and particular learning issues such as dyslexia, dyscalculia, and dysgraphia are all included in this group.
6. Mental Disability	A serious mental disease condition that has been treated or diagnosed by a psychiatrist for at least two (2) years. They are nevertheless unable to operate in things pertaining to themselves or relationships in society as a result of diseases they have endured and having received mental therapy. Examples of mental illnesses are Serious and persistent Organic Mental Disorder, Schizophrenia, Paranoid, Mood Disorder (depression,

bipolar), and Psychotic Disorders such as Schizoaffective Disorder and Persistent Delusional Disorders.

7. Multiple Disabilities Has more than one (1) type of impairment and is generally unfitting to be categorised in categories 1 through 6.
-

2.3.2 Reading and Writing for Visually Impaired Persons

Writing is extremely vital for human communication and information transmission. Writing allows people to communicate with one another without having to meet face to face or use their voices. Throughout the history of human civilisation, several kinds of writing have been documented. The majority of existing forms of writing are based on the use of the sense of sight. However, due to the existence of a population that is unable to see, writings based on the sense of touch that is relevant to their talents and capacities have also been created. Among the embossed writings utilised during this age are:

- Embossed Roman Letters (1784)
- Braille (1824)
- Gall (1831)
- Lucas (1838)
- Moon system (1845)
- Boston Line Type (1834)
- New York Point (1868)

Braille is one of the most widely used touch-based writing systems among people who are blind or visually impaired. Louise Braille, a Frenchman, invented the method. It has been around since the 1820s. Due to its applicability feature, which is touch-friendly, more cost-effective, and space-saving, this system is currently the most extensively utilised system by the visually impaired all over the globe.

A Braille code consists of a single cell made up of six dots grouped in two vertical rows. Three dots on the left and three dots on the right constitute the rows. The first dot is located at the top of the left row, while the second and third dots are located in the horizontal row. In addition, the fourth dot is located at the top of the right side row of the cell opposite the first dot, followed by the fifth and sixth dots, which are located opposite the second and third dots. The figure below depicts the placement of Braille code dots in a cell:



Figure 2.1: Placement of Braille code dots

The six dots in the code can be combined to produce up to 63 coordinates that represent various letters and punctuation symbols. The presence or absence of each point will constitute a code for a letter or symbol, such as the code for letters in different languages, such as Roman script, *Jawi* letters, *Hijāiyyah* letters and numerals.

Originally, Louis Braille invented the Braille code to represent the Roman script. After then, it evolved through time such that it is now also used for letters from other

languages. The Roman Braille Code is a code that depicts 26 Roman letters, beginning with A and ending with Z. Here is a list of Roman Braille codes:

Table 2.4: Braille codes for Roman letters

Roman Letters	Braille Codes	Placement of Dots
a	•○ ○○ ○○	1 4 2 5 3 6
b	•○ •○ ○○	1 4 2 5 3 6
c	•• ○○ ○○	1 4 2 5 3 6
d	•• •○ ○○	1 4 2 5 3 6
e	•○ •○ ○○	1 4 2 5 3 6
f	•• •○ ○○	1 4 2 5 3 6
g	•• •• ○○	1 4 2 5 3 6
h	•○ •• ○○	1 4 2 5 3 6
i	•○ •• ○○	1 4 2 5 3 6
j	○○ •• ○○	1 4 2 5 3 6
k	•○ ○○ •○	1 4 2 5 3 6
l	•○ •○ •○	1 4 2 5 3 6
m	•• ○○ •○	1 4 2 5 3 6

n	•• ○• •○	14 25 36
o	•○ ○• •○	14 25 36
p	•• •○ •○	14 25 36
q	•• •• •○	14 25 36
r	•○ •• •○	14 25 36
s	○• ○• •○	14 25 36
t	○• •• •○	14 25 36
u	•○ ○• ••	14 25 36
v	○• ○• ••	14 25 36
w	○• •• ○•	14 25 36
x	•• ○• ••	14 25 36
y	•• ○• ••	14 25 36
z	•○ ○• ••	14 25 36

Hijāiyyah letters are the letters used in writing Arabic texts. The codes used to represent these letters are comparable to the codes used to represent Roman letters in certain ways. It is identified by the context in which it is used when constructing words.

There are 36 codes that represent 36 *Hijāiyyah* letters, including the letter *hamzah* in

various contexts (*hamzah* alone, *hamzah* above *alif*, *hamzah* above *waw*, *hamzah* above *ya*, and *hamzah* above *mamdudah*), the letter *alif maqṣūrah*, the letter *lam alif*, and the letter *ta' marbūṭah*). The *Hijāiyyah* letters are written in Braille code letter by letter, with no relationship between one letter and the next, as opposed to the original technique of writing Arabic letters. As a result, while the original writing of the *Hijāiyyah* letters is read from right to left, when translated into Braille, it is read from left to right, as is the Roman script. The followings are the Braille codes representing the *Hijāiyyah* letters:

Table 2.5: Braille codes for *Hijāiyyah* letters

<i>Hijāiyyah</i> letters	Braille Codes	Placement of Dots
ا	⠠	1 4 2 5 3 6
ب	⠡	1 4 2 5 3 6
ت	⠢	1 4 2 5 3 6
ث	⠣	1 4 2 5 3 6
ج	⠤	1 4 2 5 3 6
ح	⠥	1 4 2 5 3 6
خ	⠦	1 4 2 5 3 6
د	⠧	1 4 2 5 3 6
ذ	⠨	1 4 2 5 3 6
ر	⠩	1 4 2 5 3 6
ز	⠪	1 4 2 5 3 6

س	<input type="radio"/> • <input type="radio"/> • <input type="radio"/> •	14 25 36
ش	<input type="radio"/> • <input type="radio"/> • <input type="radio"/> •	14 25 36
ص	<input type="radio"/> • <input type="radio"/> • <input type="radio"/> •	14 25 36
ض	<input type="radio"/> • <input type="radio"/> • <input type="radio"/> •	14 25 36
ط	<input type="radio"/> • <input type="radio"/> • <input type="radio"/> •	14 25 36
ظ	<input type="radio"/> • <input type="radio"/> • <input type="radio"/> •	14 25 36
ع	<input type="radio"/> • <input type="radio"/> • <input type="radio"/> •	14 25 36
غ	<input type="radio"/> • <input type="radio"/> • <input type="radio"/> •	14 25 36
ف	<input type="radio"/> • <input type="radio"/> • <input type="radio"/> •	14 25 36
ق	<input type="radio"/> • <input type="radio"/> • <input type="radio"/> •	14 25 36
ك	<input type="radio"/> • <input type="radio"/> • <input type="radio"/> •	14 25 36
ل	<input type="radio"/> • <input type="radio"/> • <input type="radio"/> •	14 25 36
م	<input type="radio"/> • <input type="radio"/> • <input type="radio"/> •	14 25 36
ن	<input type="radio"/> • <input type="radio"/> • <input type="radio"/> •	14 25 36
و	<input type="radio"/> • <input type="radio"/> • <input type="radio"/> •	14 25 36
هـ	<input type="radio"/> • <input type="radio"/> • <input type="radio"/> •	14 25 36
ي	<input type="radio"/> • <input type="radio"/> • <input type="radio"/> •	14 25 36

<p>إياك نعبد وإياك نستعين</p> <p>إياك نعبد وإياك نستعين</p>	<p>إياك نعبد وإياك نستعين</p>
<p>اهدنا الصراط المستقيم</p> <p>اهدنا الصراط المستقيم</p>	<p>اهدنا الصراط المستقيم</p>
<p>صراط الذين أنعمت</p> <p>عليهم غير المغضوب</p> <p>عليهم ولا الضالين</p>	<p>صراط الذين أنعمت عليهم غير المغضوب عليهم ولا الضالين</p>

Braille is not only limited to the writing of literate letters, it is also used to represent symbols in a variety of areas, including mathematics, music and science (Norakyairee, 2019).

2.3.3 Quranic Study for Visually Impaired Persons

Islam has never ignored the wellbeing of the PwD group; in fact, Islam encourages all levels of society, beginning with the family, to be open, compassionate, and empathic to the issues experienced by this specific group. According to Surah 'Abasa, Allah SWT mentioned:

عَبَسَ وَتَوَلَّى ۝١ أَنْ جَاءَهُ الْأَعْمَى ۝٢ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى ۝٣ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى

۝٤ أَمَّا مَنْ أَسْتَعْنَى ۝٥ فَأَنْتَ لَهُ وَتَصَدَّى ۝٦ وَمَا عَلَيْكَ أَلَّا يَزَكَّى ۝٧ وَأَمَّا مَنْ جَاءَكَ يَسْعَى

۝٨ وَهُوَ يَخْشَى ۝٩ فَأَنْتَ عَنْهُ تَلَهَّى ۝١٠

The Prophet frowned and turned away. Because there came to him the blind man, [interrupting]. But what would make you perceive, [O Muhammad], that perhaps he might be purified. Or be reminded and the remembrance would benefit him? As for he who thinks himself without need, To him you give attention. And not upon you [is any blame] if he will not be purified. But as for he who came to you striving [for knowledge]. While he fears [Allah], From him you are distracted. (Al-Qur'an, 'Abasa 80:1-10)

In this verse, Allah SWT emphasises that the rights of the weak, including the disabled, should not be overlooked and should even be prioritised when they arrive in a condition of faith and fear of Allah SWT, and are genuine in their pursuit of knowledge. Furthermore, this verse demonstrates that the perfection of *da'wah* and teaching of al-Quran entails delivery to all groups, including the PwD group.

According to Wahbah al-Zuhaili (2008), al-Tirmidhi and Hakim narrated through Aisyah that these verses were revealed to Ibn Ummi Maktum, which was blind. He approached Rasulullah SAW, while several *mushrikin* leaders were attended by Rasulullah SAW, and said, "O Rasulullah, teach me a lesson." However, Rasulullah SAW turned aside and served others. This event was the reason these verses were revealed. Anas' account was also relayed by Abu Ya'la.

The author of Tafsir al-Munir interprets these verses as follows:

Allah SWT mentioned: He frowned and turned 'his attention' away, 'simply' because the blind man came to him 'interrupting' (Abdullah Bin Ummi Maktum). ('Abasa:1-2).

When a blind man interrupted the Prophet SAW's discourse, he frowned and turned his face away. Abdullah bin Ummi Maktum was the person. Ibn Ummi Maktum interrupted the Prophet SAW's discourse, which irritated him. He averted his gaze. As a result, these verses were revealed. Ibn Ummi Maktum was excused since he was unaware of Rasulullah SAW's preoccupation at the time.

Allah SWT further mentioned: "You never know 'O Prophet', perhaps he may be purified or he may be mindful, benefitting from the reminder." ('Abasa:3-4).

You do not know, O Muhammad, the blind man may seek to purify himself from sin with the good deeds he learns from you, or he may take lessons so that he might prosper from what he learns from you.

In this situation, there is a signal that, except from this blind person, whom you insist on cleansing and guiding from among the *mushrikin*, guidance is not anticipated to come to them. Here is Ibn Ummi Maktum's glorification from Allah SWT.

The treatment of the Prophet SAW taught us to be cautious and to focus on something more essential. It is not a sin and does not undermine the Prophet's SAW fundamental infallibility (*ma'sum*). Because this is derived from a person's natural sentiments, such as calm, anger, laughter, weeping, and other things that are not included as an obligation in Islam.

What causes this reproof results in a clear reproof as mentioned by Allah SWT: “As for the one who was indifferent, you gave him your ‘undivided’ attention.” (‘Abasa:5-6)

This means, whoever feels adequate with their riches and ability and deem the Quranic wisdom, divine guidance, faith, and knowledge that you have as unnecessary, you serve them with all your attention and discourse, while they reflect the superfluous attitude and turns away from what they revealed to you.

Allah SWT further mentioned: “Even though you are not to blame if he would not be purified. (‘Abasa:7)

It is perfectly fine and no sin for you if they do not embrace Islam, do not obtain guidance and do not purify themselves from their sins. Your sole responsibility is to convey. Do not be concerned about the actions of such unbelievers.

In the end of the situation, Allah SWT reminded: “But as for the one who came to you, eager ‘to learn’, being in awe ‘of Allah’, you were inattentive to him.”. (‘Abasa :8-10)

This means, those who come to you in haste in quest of guidance and direction to virtue, asking for advice, and he reminds Allah SWT, you cannot care for him while turning away from him.

As a result, Allah SWT told His Prophet to give equal treatment to the noble and the weak, the wealthy and the poor, leaders and youths, men and women, tiny and great. Allah SWT will lead whosoever He wills to the straight path (Wahbah al-Zuhaili, 2008).

On July 25, 2016, researchers from the Lajnah Pentashih *Mushaf* Al-Quran (Al-Quran *Mushaf* Validation Bureau), Ministry of Religion of the Republic of Indonesia

presented their results at the Braille Quran Teaching Research Seminar for Children with Special Needs (Deafness). According to their results, there are four major issues that need to be changed, particularly by the government, in the Braille Quran education system in Indonesia, notably:

- 1) An adequate supply of Braille Quran should be made available. This is due to the fact that the majority of Visually Impaired PwDs are more likely to study al-Quran through Braille *muṣḥaf* than through memorisation alone.
- 2) The lack of a holistically developed module for the Braille Quran lesson. Each teaching institution was discovered to employ its own teaching techniques with the assistance of either *muṣḥaf al-Madīnah* teaching modules transferred into Braille or modules generated by themselves via their unique experiences in teaching the Quran Braille.
- 3) Minimum teaching staff preparedness and competency in terms of quality and quantity. In terms of quality, most teachers lack knowledge of the three fundamental areas of teaching the Quran in Braille, namely mastery of Quran recitation, mastery of recitation and writing al-Quran in Braille, and mastery of addressing students with particular visual needs. In terms of quantity, the number of teachers on the job remains lower than the number of students with special needs.
- 4) Quran teaching services for Visually Impaired PwDs are confined to big cities and certain institutions, preventing individuals who reside in remote areas from receiving the service.

From the second findings of Lajnah Pentashih *Muṣḥaf* Al-Quran (Al-Quran *Muṣḥaf* Validation Bureau), Ministry of Religion of the Republic of Indonesia, there is a regional need to produce a Braille Quran in accordance with the *muṣḥaf al-Madīnah*, so

that there is no conflict between the text used in the Braille version and that taught through *muṣḥaf al-Madīnah* text-friendly modules.

2.3.4 Background of Braille Quran

Braille Quran refers to the combination of two phrases, which are al-Quran and Braille. Al-Quran is the primary source of entire Islamic teachings that comprise the three fundamental principles of Islam, namely *Aqidah* (faith/creed), *Shariah* (rules/practices) and *Akhlak* (moralities). In terms of language, al-Quran implies recitation, and the name al-Quran is derived from the Arabic word *qira'ah*, which means to arrange letters and words in a nicely organised speech (al-Zarqani, 1994). This is consistent with what Allah SWT has mentioned through surah al-Qiyāmah:75:16-19, which mandates every Muslim to read, memorise, comprehend, and apply the contents of the Qur'an in daily life (Norakyairee & Ab. Halim, 2011). Meanwhile, in terms of terminology, we can conclude that al-Quran is the Word of Allah SWT, a miracle revealed to the Prophet Muhammad SAW through Jibril AS, written in a *muṣḥaf*, narrated by *mutawātir*, and considered as an act of worship for those who read it.

The word Braille is named after Louis Braille, a visually impaired Frenchman who invented writing in the nineteenth century based on the use of dots to substitute letters and numbers termed as a cell with six dots and also known as Braille code.

The combination of al-Quran and Braille, which is Braille Quran, refers to the Braille version of *muṣḥaf* that employs the fundamental Arabic Braille code to represent the *rasm* of *Hijāiyyah* letters and *ḍabṭ* (pronunciation marks) such as *fathah*, *ḍammah*

and *kasrah*, as well as symbols such as *shaddah*, *sukūn*, *madd* and so on (Noornajihan & Kauthar, 2008).

According to a study conducted by Muhammad Mustaqim (2014), one of the first Braille Quran was released in Jordan in 1952. The *mushaf* was printed with Jordanian government support by Madrasah al-‘Ala’iyah li al-Makfufin Bethlehem. This *mushaf* was titled al-Quran al-Karim. In 1962, al-Markaz al-Namuzaji li Ri’ayah wa Tawjih al-Makfufin, a charitable organisation for Visually Impaired PwDs in Cairo, Egypt, produced a Braille *mushaf* with the same title. Tunisia is also participating in the publishing of the Quran in Braille. According to a *mushaf* produced by the country that is being kept by PERTIS, it was published in 1976 by al-Ittihad al-Qaumi li al-Makfufin, the country’s association for the blinds that is based in their capital city. The Tunisian Braille *mushaf* was printed with the title al-Quran al-Karim bi al-Khatt al-Bariz li al-Makfufin hasb Riwayah Qalun.

Saudi Arabia is another Arab country that has played a major role in the production of the Braille Quran. Braille *mushaf* is thought to have been published in the country for the first time around 1985-1986. It was titled al-Quran al-Karim bi Riwayati Hafis ‘an ‘Asim. Braille *mushaf* was first published in Indonesia in 1965, an initiative succeeded by the Islamic Blind Welfare Foundation (YAKETUNIS). From the commencement of its publishing until the mid-1970s, this *mushaf* named al-Quran al-Karim bi al-Kitabah al-‘Arabiyyah al-Nafirah underwent numerous stages of refinement in terms of content as well as the printing technique. Another institution in Indonesia working in the publication of Braille *mushaf* is the Yayasan Penyantun Wyata Guna (YPWG). It was remarked that this foundation began printing their Braille *mushaf* in 1976.

2.3.5 History of Braille Quran in Malaysia

The publication of the Braille Quran is one solution for visually challenged people to interact with al-Quran. In Malaysia, PERTIS pioneered the translation of the Quran into Braille, which has earned national recognition. This is demonstrated by their release of a Braille edition of al-Quran, which is also the only Braille Quran approved by the Malaysian Islamic Development Department (JAKIM) and the Ministry of Home Affairs (KDN) to date.

According to PERTIS, the first *mushaf* of the Braille Quran to come in Malaysia was around 1952, when Jordan donated it to the Princess Elizabeth National School of Special Education (SKPK) in Johor Bahru. It is divided into six volumes (30 *juz*), with each volume containing five *juz* of al-Quran written on both sides (Zakaria, 2008). PERTIS had also received Braille Qurans from Egypt (1964), Tunisia (1976), and Indonesia (1970s), in addition to Jordan. PERTIS has taken the initiative, inspired by the Braille *mushaf* obtained, to republish one of the *mushaf*, namely the Braille *mushaf* published by YAKETUNIS, into softcopy form to be published using computer technology. This initiative began in the early 1990s.

Some essential dates and points linked to the chronology of the history of the construction of the Braille Quran in Malaysia may be determined based on Norakyairee's (2013) study. This chronology may be split into four phases in general.

1. The Braille Quran's Copying Phase;
2. The Braille Quran's Printing Phase;
3. The Braille Quran's Publication Phase; and
4. The Braille Quran's Innovation Phase.

Table 2.7: Chronology of Braille Quran development in Malaysia

YEAR	DESCRIPTIONS
Phase 1: Braille Quran's Copying	
1980	The phase of the Braille Quran copying process was initiated.
1983	The establishment of the Committee of Braille Quran al-Karim on 9 September 1983 by KPM to produce Grade 2 Braille Quran codes.
1985	Zahari Ghani successfully copied the first complete Braille Quran which took nearly three years and was based on the Indonesian Braille Quran. It was then printed on Brailon paper using thermoform technology. It took a week to complete a single copy. However, certain volumes had missing in the collection after he passed away.
1990-an	The initiative to copy the Braille Quran using computers by Muhammad Lee Abdullah and Zakaria Yahya, who both are Visually Impaired PwDs. The referred <i>mushaf</i> was the Braille <i>mushaf</i> published by YAKETUNIS.
Phase 2: Braille Quran's Printing	
1994	PERTIS ran the printing process of Braille Quran before the review process was conducted.
1996	Collaborations between PERTIS and JAKIM in reviewing Quran Braille.

1997	Review process completed and documented in Report of the Braille Quran Revision Working Committee, Darul Quran JAKIM, dated 15 October 1997.
Phase 3: Braille Quran's Publication	
1998	The publishing process began with the recognition by JAKIM and KDN on the Braille Quran printed by PERTIS.
1998	Publication of Quran Braille (Grade 1) by PERTIS.
1998	Publication of Braille Quran Wasilah Code (Grade 2) by KPM.
1999	On 7 December 1999, the publication of Braille Quran (6 volumes) printed by PERTIS in collaboration with the Malaysian Islamic Economic Development Foundation (YPEIM) was launched. This RM50,000 publication project was launched by Datin Paduka Zaleha Ismail, the then Minister of National Unity and Community Development.
2006	Distribution of the Braille Quran printed by PERTIS to every school in Malaysia.
Phase 4: Braille Quran's Innovation	
2009	The Braille al-Quran <i>mushaf</i> innovation began with the signing of an MoU between PERTIS and a group of researchers from the Faculty of Mechanical Engineering (FKM), Universiti Teknologi Malaysia (UTM) in developing the Electronic Braille al-Quran Panel (eBraille al-Quran).
2009	The development of 'Smart Hafaz' software for the first 10 <i>juz</i> of al-Quran by Sekolah Kebangsaan Pendidikan Khas (SKPK) Alma,

	Pulau Pinang. This software facilitates visually impaired students in the school to memorise al-Quran with audio techniques (listen and repeat).
2011	The Electronic Braille al-Quran Panel (eBraille al-Quran) that was funded by the Ministry of Science, Technology, and Innovation (MOSTI) concluded its development and was passed to PERTIS for their utilisation.
2012	The publication of <i>Iqra'</i> books (1-6) in Braille by a group of researchers from USIM under collaboration with PERTIS and the Textbook Division, KPM. These manuscripts were distributed to related schools in Malaysia.
2016	The Electronic Braille al-Quran Panel (eBraille al-Quran) developed by UTM started to be adopted in several learning institutions and schools. The panel was also complimented by Braille <i>Iqra'</i> .

2.3.6 Braille Quran Characteristics

Characteristics of Braille Quran published by PERTIS.

PERTIS, the sole publisher of the Braille Quran authorised by JAKIM and approved by the Ministry of Home Affairs (KDN), has never produced an official document on the methods used to write their Braille Quran. According to Muhammad Mustaqim (2013), among the characteristics and writing methods used in this Braille *muṣḥaf* are:

1. Braille Quran is recited (and written) from left to right. This style can be observed through the instance of the fourth verse *surah al-Fatihah* which is written as such:

⠠	⠠	⠠	⠠	⠠	⠠	⠠	⠠	⠠	⠠	⠠	⠠	⠠	⠠	⠠	⠠	⠠	⠠
م	ا	ل	ر	ك	ر	ي	ر	و	ر	م	ر	ا	ل	ر	د	ر	ن

Figure 2.2: Surah al-Fatihah verse 4 in Braille

2. PERTIS' Braille *mushaf* is based on the *Rasm Imla'i*. For instance, the word **مالك** in the fourth verse of *surah al-Fatihah* is written with *ithbat alif* as the sample above.
3. If the word contains *madd* letters (*alif, waw, ya*) that is recited with *madd*, the vowel lines for the respective letter is not required to be written. This situation can be observed in the spelling of **ما** as well as **دين** in the sample above.
4. Vowel lines should be designated on every letter except for *lam alif* that is left without any vowel line. This is because of the impossibility that this letter articulates another sound other than *fathah*.
5. The method of writing that differentiates *alif lam shamsiyyah* with *alim lam qamariyyah*.
6. The usage of *madd* signs that are over two *ḥarakāt*. In the Braille Quran published by PERTIS, several signs are used to indicate *madd* that are over two *ḥarakāt*, among them are dots 3, 4, 5 and dots 2, 4, 6 (which are only used in the initial of certain *surahs*). Based on the observation by the

researcher, code 3, 4, 5 is used to represent *hamzah*, *fathah* and *alif* which are written in sequence. It is only recited up to two *ḥarakāt*. On the other hand, code 2, 4, 6 represents *madd* signs of over two *ḥarakāt*, which is not adopted on every recitation that requires more than two *ḥarakāt*, such as *madd jāiz munfasil* and *madd wājib muttasil*, but only being used in *madd lāzim harfī*.

7. The word Allah is written with *fathah ishba'iyyah* (dot 4) sign and not with *fathah* (dot 2) as adopted in Quran *muṣḥaf* of *Rasm 'Uthmānī* (A more accurate terminology for the term Quran *muṣḥaf* of *Rasm 'Uthmānī* referred here is the *muṣḥaf* complying the publication standards of Mujamma' Malik Fahd or *muṣḥaf al-Madīnah*. This is because the use of *fathah ishba'iyyah* or *fathah* signs is irrelevant with the *rasm* status of a *muṣḥaf* in particular).
8. Words that end with *fathah* letter and followed with *fathatain* and *alif*, shall be written with *alif* before *fathatain*.
9. Only *alif* with *hamzah* above (أ) or dots 3, 4 are coupled with vowel lines for the three conditions: *fathah*, *dammah* and *kasrah*.
10. When two *hamzahs* are sequentially adjacent in a word, typically both *hamzahs* are transcribed with dots 3, 4.
11. Typically, the letter *hamzah* in the middle of a word is transcribed with dots 3, 4 (أ) or dots 1, 3, 4, 5, 6 (ء), according to suitability.
12. There are issues of conflict and inconsistency in the writing of the letters *alif* and small *alif*.
13. Letters that *ibdal alif* for *waw* in several Quranic words according to *Rasm 'Uthmānī* are spelt per original spelling in Arabic.

14. No markings allocated for tajweed in al-Quran such as *idghām kāmil*, *izhār*, *madd* for *al-jar* letters and others.
15. Eleven markings for *waqaf* are adopted in the Braille Quran published by PERTIS.

Based on the listed composition characteristics of the PERTIS Braille Quran above, it is obvious that the writing of the Braille *muṣḥaf* is unique. If these characteristics are seen through the lens of official knowledge and *dabt* of Quran, it is possible to infer that the text of the Braille Quran published by PERTIS has a different writing principle than the text of the *muṣḥaf al-Madīnah*, because it does not employ *Rasm ʿUthmānī* in full. There are certain words that are able to be written in *Rasm ʿUthmānī* but are purposefully not written in *Rasm ʿUthmānī*. This may be disregarded if the inability of some words to be converted to Braille is considered, but there are other sentences that are just written according to *Rasm Imlaʿi* without any obvious cause and reason. There is a more substantial discrepancy between the *muṣḥaf al-Madīnah* and the Braille *muṣḥaf* in terms of *dabt*. These distinctions may be apparent in the use of punctuation marks, such as the placing of *sukūn* markings on all letters recited as *sukūn* in the Braille *muṣḥaf* against only on *sukūn* letters which are recited as *izhār* in the typical *muṣḥaf*. Moreover, there are punctuation marks in the *muṣḥaf al-Madīnah* that are written with specific symbols such as the symbol of *imālah* and the symbol of *sajdah*, but the Braille *muṣḥaf* indication is in the form of spelling to the name of the rule of recitation/situation. Regardless, there are other punctuations in the *muṣḥaf al-Madīnah* that are not indicated at all in the Braille *muṣḥaf*, such as the circular symbol (*ṣifr mustadīr*) and the round oval symbol (*ṣifr mustaṭīl*) for letters that are written but not pronounced in the recitation. On the other hand, several punctuation marks, which

are not adopted in the most recent *muṣḥaf al-Madīnah* are found in the Braille *muṣḥaf*, such as the *waqf* signs specified in the list.

2.4 Previous Studies

2.4.1 Visually Impaired Persons and al-Quran

In a research titled *The Development of Braille al-Quran in Malaysia: Its History and Development*, Noornajihan and Kauthar (2008) investigated the historical background of Braille writing in general and Braille Quran in particular. The research also looks at the history of the Braille Quran in Malaysia, as well as the institutions engaged in publishing and teaching the Braille Quran.

There is a research called *Developments and Recent Issues in Braille Quran Writing: An Overview* that is similar to the study done by Zakaria Yahya (2008). The resemblance is in detailing the history of the emergence of the Braille Quran in Malaysia. Furthermore, in his study, Zakaria (2008) detailed the list of Braille Quran discovered in Malaysia, as well as the features of each Braille Quran. Several suggestions were also made with the goal of improving things, particularly in the writing and publication of the Braille Quran.

Hajarul Bahti (2010) did a research titled *Empowering the Quranic Education of Visually Impaired Students*. The study's objective was to look into the aspects that might increase the level of mastery of Quranic recitation among visually challenged students. Elements of obstacles and issues encountered by teachers during the teaching process become the primary emphasis to be addressed. The focus of this study is on the study of Quran recitation, which is contained in the Islamic Education component of

KBSM. As part of the data collection process for this qualitative study, an interview instrument was administered to three teachers.

The study's findings revealed that there are some weaknesses that must be addressed, such as teachers who have never had formal exposure to the use of Braille Quran during the teacher training period, insufficient time for al-Quran recitation subjects, students with poor basics of al-Quran recitation, and extremely limited resources of educational aids, including reference book in Braille. Several ideas for improvement have also been made in order to address the issues revealed by this study. A related study was documented in a paper by the same researcher titled Issues and Challenges of Teachers in Al-Quran Education of Visually Impaired Students (2010).

In addition to these two studies, Hajarul Bahti has produced a research titled The Development of Da'wah for the Visually Impaired: Highlights from the History of Al-Quran Education (2015). Aspects of al-Quran education in Malaysia have been described in this study based on the field's historical chronology and growth. Several broad topics and challenges with Quranic education have been addressed and debated. At the conclusion of the investigation, the researcher made five major suggestions, which are as follows:

1. To expand the number of teachers who are trained to teach the visually impaired al-Quran in Braille.
2. Provide additional Quranic references, such as *tajweed* books, Quranic translations, and so on, utilising Braille as an element of *da'wah* to this group.

3. *Masjid*, non-governmental organisations, and other parties concerned should conduct more *da'wah* programmes specifically for this group, particularly in the field of Quranic education.
4. The government must create a far more user-friendly *da'wah* network for this group to enjoy and get knowledge, particularly in the area of Quranic education. For example, giving Braille Qurans to masjid and conducting Quranic learning classes for this group.
5. More research in the field of Islamic studies is needed, specifically in the field of Quranic education, to enhance the degree of skill and aptitude of this group.

Rumiza Abdul Rahman conducted *Al-Quran Studies Among Members of the Malaysian Association of the Visually Impaired (PERTIS) in Kuala Lumpur and Kuala Terengganu (2010)*. This is a survey research project. It was carried out in order to investigate the techniques of teaching the Quran that have been employed in al-Quran study sessions established by PERTIS. The research also intends to determine the degree of knowledge, interpretation, and application of al-Quran among PERTIS members in order to identify difficulties encountered by students and teachers during this session. The descriptive quantitative and qualitative approaches were employed in this investigation. Quantitative approaches utilize survey methodologies and questionnaires as the study instrument, with the goal of determining the degree of knowledge, understanding, and application of the Quran. To supplement the findings of the questionnaire study, qualitative approaches such as semi-structured interviews were employed to get more detailed information. This study concentrated on three distinct study locations. This study had 35 participants, and the researcher performed an interview with each of them based on the questionnaire supplied. The collected data

were analysed using the SPSS version 12.0 software, which included the use of descriptive and inferential statistics to assess the study hypotheses using the one-way ANOVA test. The data analysis successfully discovered three major issues of the study: the method used by the visually impaired to learn the holy book of al-Quran, the level of knowledge and understanding of the Braille Quran among PERTIS members in Kuala Lumpur and Kuala Terengganu, and the extent of Braille Quran application among them.

Mahyuddin (2012) went on to study the development of Braille *Iqra'*. This study is in response to multiple prior studies' key suggestions to provide reading materials and aids to teach al-Quran in Braille. The primary goal of this research was to investigate the best writing format to utilise when transcribing original writing into Braille writing. Although the results of this transcription give a better area and chance for the visually impaired to study al-Quran, it is still open to certain adjustments, particularly in terms of a unique approach favourable to the visually impaired that must be applied in the Braille *Iqra'* module.

Norakyairee completed a research titled Braille Quran Teaching: Current Issues and Challenges (2013). The primary goal of this research is to describe the evolution of Braille Quran teaching in Malaysia. Furthermore, it tries to highlight the concerns and obstacles faced by Islamic Education teachers when teaching the Braille Quran. To collect data, this study employed a qualitative method approach that includes observation and interview protocols. Six Islamic Education subject teachers were interviewed in total. The findings of this study indicate that there are various concerns and obstacles of Islamic Education teachers in the teaching of the Braille Quran that necessitate the cooperation and activity of all parties in order to succeed in the beautiful

notion of Islamic life among the visually impaired students. Among the issues identified in this study is the lack of a specialised guide relating to the Braille Quran teaching module for teachers to adopt as a guide.

Ahmad Jaeni (2013) documented a research on the use of Braille in the text of al-Quran. His research began with a discussion of al-Quran as a text that should be read and comprehended by all individuals, including the visually impaired. Then he addressed the issue of writing al-Quran in Braille by presenting the chronology of the usage and publishing of the specifically written al-Quran from its inception until its debut and publication in Indonesia. His writing's objective is to chronicle the general features of Braille applications in Braille Standard *mushaf* published in Indonesia. To that end, he briefly discussed the fundamentals and standards of Braille writing as they are used in the production of Braille Quran in Indonesia, which is spearheaded by two major organisations - Yayasan Kesejahteraan Tunanetra Islam (YAKETUNIS) and Yayasan Penyantun Wyata Guna (YPWG). His writing leads him to the conclusion that the Braille writing used on the text of the Quran in Indonesia is mostly influenced by what is approved by UNESCO. However, the punctuation (*dabt*) is largely borrowed from the Pakistani Braille Quran. Furthermore, he found that two types of patterns were utilised in the application of Braille writing on the text of al-Quran, namely the contractive pattern on *dabt* (punctuation) and the non-contractive pattern on *rasm*.

Muhammad Mustaqim (2013) conducted research titled Development of *Rasm 'Uthmānī* Braille Quran. The primary objective of this study is to improve existing Braille Quran writing by creating a Braille Quran writing standard based on the *Rasm 'Uthmānī* approach. The qualitative method is used in this investigation. Aside from developing theories and procedures, the researcher also created a pilot sample using

surah Maryam. The researcher also discussed aspects of appropriateness with regard to the requirements and capacities of users. Apart from the main focus, this research includes information on the status and *fatwa* of Braille *muṣḥaf* writing, as well as the features of writing and marking of the Braille Quran issued by numerous contemporary Islamic countries.

This study is one of the primary motivators for the researcher to perform this thesis study. The researcher discovered that there are several concepts brought forth by this researcher that may be enhanced and developed, such as precision when identifying word distinctions and using *rasm* element - as a basic element of Quran writing, with *dabt* element - as complementing elements to *rasm*. The risk of this misconception stems from the community's practice of branding the text of al-Quran from *muṣḥafs* produced with Mujamma' Malik Fahd's stated standards as the *Rasm 'Uthmānī* Quran without separating which is the *rasm* element and which is the *dabt* element.

The same researcher produced a book titled Braille Quran: History and Methods. Muhammad Mustaqim (2014) has described the material inductively in this writing, beginning with broad information on the writing that is read using the sense of touch and progressing to specifics on the writing of the Braille Quran issued by different Islamic nations.

Siti Nor Azimah (2014) conducted research titled Teaching and Learning Methods of Braille Quran: A Case Study at the Malaysian Association for The Blind Complex, Brickfields, Kuala Lumpur. The study's goal was to determine the strategies for teaching and learning the Braille Quran in the complex. This study took a qualitative approach, including document analysis processes, focus group interviews, and observations as data collection tools. Teachers and 35 Braille Quran students, all of

whom were visually impaired and attended Braille Quran sessions at the facility, took part in the study. According to the findings of this study, four teaching approaches are used by Braille Quran teachers at the learning centre. The methods applied are students' recitation, *talaqqi* and *mushāfahah*, *makhraj* and *tajweed* rules' correction, as well as intensive training on the articulation of words. The study findings demonstrate that 100% of the students following the lesson agreed that every method applied are effective, interesting and easy to follow.

In 2014, an Arabic paper named '*Iltizam al-Rasm al-ʿUthmānī fi al-Maṣāḥif al-Matbūʿah bi Tariqati Braille: Bayna al-Waqi' wa al-Ma'mul*' was authored and presented at a seminar in Saudi Arabia. 'Abd al-Rahman Saleh al-Muhaymid accomplished this research. In this work, he relied heavily on text analysis. He began his presentation by explaining how Braille writing may help the visually impaired read al-Quran. This was followed by some information associated with the Braille printing of the Quran. Subsequently, in his second discussion, he explored the aspect of ruling in normalising the *Rasm ʿUthmānī* for printing al-Quran *muṣḥaf* in general. Following that, the argument is touched on the main title, "The Need for *Rasm ʿUthmānī* in the Printing of the Glorious al-Quran *Muṣḥaf* in Braille: Between Reality and Hope." Consequently, he related this issue to the rule in normalising the *Rasm ʿUthmānī* for printing al-Quran *muṣḥaf* al-Quran in Braille. 'Abd al-Rahman has concluded all of his arguments with some intriguing discoveries, conclusions, and recommendations that are very closely tied to the researcher's work. The following are some of the results and conclusions:

1. *Ulama* are in disagreement on the ruling of normalising the writing of al-Quran to four perspectives. The researcher is contented with the opinion to insist on normalising *Rasm ‘Uthmānī* for *muṣḥaf* writing.
2. *Muṣḥaf* written in Braille cannot be entirely written according to *Rasm ‘Uthmānī* due to the presence of words and symbols in *Rasm ‘Uthmānī* that are not available in Braille.
3. All Braille Quran printers (globally) utilise *Rasm Imla’i* until the Saudi Ministry of Education publishes Braille Quran as near to *Rasm ‘Uthmānī* as feasible, maintaining *Rasm Imla’i* under circumstances that are otherwise unfeasible with *Rasm ‘Uthmānī*.
4. There are three perspectives on the rulings to normalise *Rasm ‘Uthmānī* in the writing of Braille Quran. The most prevalent viewpoint is that it is essential to use *Rasm ‘Uthmānī* as much as feasible; but, in instances when this is not practicable, *Rasm Imla’i* can be used.

Nelly Umama (2015) did a research titled Learning al-Quran for Visually Impaired Learners at SMPLB Semarang Academic Year 2014/2015 to investigate the differences between the process of learning al-Quran for typical students and visually impaired students. To collect research data, qualitative approaches such as observation, interviews, and document analysis were employed. The collected data was then descriptively evaluated. The study’s findings indicate that there are broad parallels in learning between visually impaired students and typical students, but that implementation has to be improved. Aside from that, the difficulties encountered by al-Quran teachers were noted. Suggestions for dealing with all of the recorded challenges were also offered at the end of the study.

Norhasnira (2015) documented a paper titled Braille Quran Teaching Module: A Preliminary Review. This researcher conducted a preliminary survey of the modules prepared by a group of researchers for the purpose of teaching Braille Quran in this study. This study employs qualitative approaches for data collecting, including subject determination procedures, observation, and interview techniques. The objective of this study is to investigate the practice of teaching al-Quran using Braille Quran among teachers for Special Education (Visual Impairment) in primary schools, and then build and construct a Braille Quran Teaching Module based on the conclusions obtained from the data gathered. Eight teachers were interviewed. According to the findings of the study, there are six critical factors that must be implemented in the modules generated. These elements must be mastered by the teachers involved in this field, namely techniques and approaches suitable for Students with Special Needs (Visual Impairment), the role of Islamic Education teachers in Special Education Programme, knowledge related to Braille Code, Braille Quran introduction, punctuation marks and *waqf* marks in the Braille Quran.

Bejo (2016) did yet another research on the use of the Braille *Iqra'* method in the study of Braille Quran for the visually impaired. The objective of his research is to examine the process of learning to read the letters of the Quran using the Braille *Iqra'* method, and then to assess the degree of accomplishment of students after following the learning based on the method. The research was carried out in a qualitative manner. Using this observation approach, a visually impaired student was chosen as the study sample. The observation frequency was eight times in two months. In addition to observation, interview techniques and document analysis were employed to round out the research data. The findings of this study indicate that the Braille *Iqra'* method approach, which was initially designed for use with typical students, may be used to

visually impaired students, as can the “Active Student Learning Method” (*Cara Belajar Siswa Aktif*) method. However, this researcher only studied *Iqra’* books volumes three and four, while the whole curriculum of *Iqra’* extends up to volume six.

Kukuh Kurnia (2016) investigated the efficiency of using Braille *Iqra’* as a medium to increase the capacity of visually impaired students at a special education school in Surabaya, Indonesia, to read al-Quran. Quantitative techniques were applied. Several experimental and assessment methods were carried out on a group of students at the school in order to obtain data. The study’s findings revealed that using Braille *Iqra’* as a medium to increase students’ knowledge of Quranic recitation has a favourable effect.

Mohd Nur Adzam (2016), the researcher of this thesis, conducted research on two Braille *Iqra’* texts published by Universiti Sains Islam Malaysia and Universiti Teknologi Malaysia in a paper titled Braille *Iqra’* as a Basic Module of Braille Quran Reading Skills: The Issue of Inconsistency Between Two Texts. The study is qualitative in nature, with document analysis serving as the primary approach for gathering research data. As an outcome of the analysis, the researcher discovered aspects of inconsistency between the two Braille *Iqra’* texts and the Braille Quran text issued by PERTIS, which is the primary reference for Braille Quran readers in Malaysia. This is due to differences in basic writing principles between the text of Braille *Iqra’* and the text of the Braille Quran itself. The study concluded that there is a need to examine the current Braille *Iqra’* material in order to re-standardise the text with the text of the Braille Quran and complete the different gaps that remain in order to accomplish the goal of making it a field to instil the skills of reading Braille Quran.

Abdullah Auhad (2016) did a research on how al-Quran reading learning is implemented to visually impaired students in his thesis titled *Implementation of Al-Quran Reading Learning (a Study on Visually Impaired Students at MI LB Budi Asih Semarang)*. His study employed qualitative approach with analysis as the instrument for data collection. The study's participants are visually impaired students from a special education school in Semarang, Indonesia. The findings of his research found that the Baghdadiyah method, adapted by teachers for the use of the visually impaired students, is utilised in the school to learn al-Quran, including the transcription of the instructional text into Braille. Teachers also adjusted their lesson techniques and strategies in accordance with students' abilities.

Ahmad Jaeni authored a research entitled *Rasm 'Uthmānī* in Braille Quran Writing, Model, and Its Application in Braille Standard *Mushaf* in 2017. The author's primary objective is to highlight the efforts of Braille Quran publishers in Indonesia who are attempting to transform *Rasm 'Uthmānī* into Braille Quran text. The researcher presented a highlight of the history of Braille Quran writing from the commencement of its publishing in the country of Jordan and the attempts of many parties to adapt *Rasm 'Uthmānī* into Braille Quran text at the beginning of the writing. Following that, the text briefly remarked on the terminologies of *Rasm 'Uthmānī* and *Rasm Imla'i*, as well as the rulings on their application in the writing of al-Quran. The researcher then outlines the chronology of the use of *Rasm 'Uthmānī*, specifically in the writing of the Braille Quran in Indonesia, including the roles of the Yayasan Kesejahteraan Tunanetra Islam (Yaketunis) and Yayasan Penyantun Wyata Guna (YPWG), as well as the involvement of the Indonesian Ministry of Religion, which oversees the National Working Meeting of Quranic Scholars (Muker). A series of talks between these parties resulted in a stipulation for the employment of *Rasm 'Uthmānī* in

the authoring of Braille Quran, except in difficult cases when *Rasm Imla'i* was more effectively utilised. In his following discussion, the researcher proposed a model and application of Braille Quran writing with *Rasm 'Uthmānī*.

The researcher demonstrates practically how each characteristic (*zawāhir*) of *Rasm 'Uthmānī* may be incorporated into Braille writing by indicating that the model employed is a selective adaption model. He also provided instances of challenges and controversial elements in this process, such as lowercase letters situated above the original letters (*rasm*) and the usage of the letter *waw*, which replaces the *alif* in eight words in al-Quran. According to the findings of this study, *Rasm 'Uthmānī* cannot be fully implemented in the Braille Standard *mushaf* by applying this selective adaption model since it takes into account the types of applications that may cause issues for the user. He further recommended for re-evaluation on the forms of Braille Quran text that are yet to be applied to coordinate them with *Rasm 'Uthmānī* format, as he also proposed that the types of Braille Quranic text writing that has not been used in line with *Rasm 'Uthmānī* be re-evaluated because the reason it causes issues is a relative factor.

The points raised by Ahmad Jaeni in this paper are extremely similar to those raised by the researcher. The selective adaption approach utilised is an acceptable and non-rigid approach that places high importance on the capacity of its visually impaired users. Simultaneously, this work has the potential to provide scientific chances for the visually impaired to gain knowledge of al-Quran writing that is nearly comparable to that of users of printed al-Quran *mushaf*.

The area of this study that may be strengthened is the study of *ḍabt* applications, which substantially promotes the capacity of users to grasp the aspects of *Rasm 'Uthmānī* when practised better. As a result, in the next study, the researcher will fill the holes in this study with a more extensive discussion on *ḍabt*.

Norakyairree conducted a thesis study titled Al-Quran Teaching Practices Among Islamic Education Teachers of National Schools of Special Education (Visual) in Malaysia in 2019. Her research is to investigate and analyse the teaching methods of Islamic Education teachers of Special Education option via the T&L of Quranic Module of Islamic Education (KSSR). The effective teacher model framework modified by al-Ghazal (1939) and Mohammad Shatar (2006) in the aspect of teacher personality revealed that mastery of knowledge, positive personality, skills, and self-motivation are the primary characteristics of effective teachers. While Slavin's (1994) effective teacher teaching model demonstrates the quality of teaching, the appropriateness of teaching levels, incentives, and T&L time are adapted from the perspective of teaching implementation to fulfil the study's goal. Furthermore, comments and perspectives of visually impaired students (VIS) on their Special Needs Islamic Education teachers' (GPI PK) teaching techniques were explored using the concept of 5 Mims as the foundation of inquiry to attain the specified objectives. This is a case study that employs a qualitative research technique and selects National Schools of Special Education (Visual) throughout Peninsular Malaysia as the study setting. By using the observation methodology as the main data, 10 GPI PKs were chosen as research participants.

This primary data will be supplemented with secondary data gathered through two protocols: interviews and document analysis. In addition, 15 VIS were chosen at random to be interviewed to provide feedback on GPI PK's teaching procedures. These data will be evaluated using a continuous comparison approach of GPI PK teaching practice utilising N'Vivo software version 8.0 to discover the topic of personality aspects and GPI PK's teaching implementation. Data validity was determined by triangulation of several data sources, peer review, and the use of replicas of diverse case studies. The data's reliability was established by gaining expert verification based on

the Cohen Kappa coefficient's agreement value. The patterns of this study's findings are predicted to provide different effective GPI PK models for the R&D of al-Quran Module with the aid of Braille Quran in National Schools of Special Education (Visual) in Malaysia. The integration of the GPI PK teaching model formulation provides new features such as effective GPI PK criteria, effective Al-Quran Module T&L criteria, excellent GPI PK criteria at the school, department, and community levels, and ultimately recommends the Braille Al-Quran Teaching Module for GPI PK teaching training. These new models can serve as a reference for all stakeholders, in particular to Institutions of Higher Learning, Special Education Division, Islamic Education Division, Teacher Education Institutions, State Education Departments, schools and teachers.

Among the most recent and intriguing documents on the development of the Braille Quran is a work by Ahmad Jaenis (2020) titled Braille Quran *Mushaf* Post-Standardisation: From the Transition Phase to the Revision Phase (1984-2014). This work was published in the *Suhuf*, a journal published by Lajnah Pentashihan Mushaf al-Quran Jakarta in 2020. This article is a follow-up to the one produced by the same author in 2015 titled History of the Development of the Braille Quran in Indonesia: From Duplication to Standardisation (1964-1984). In this article, he has recorded the evolution of the Braille Quran in general in Indonesia following the introduction of writing standards by the Minister of Religion of Indonesia's Decree in 1984. The author categorises its evolution into three major phases. The first phase is the transition period, which lasts from 1984 to 2000, followed by the first phase of consolidation, which lasts from 2000 to 2007, and the second phase of consolidation, which lasts from 2007 to 2014. The author chronicles the events that transpired in each phase and discusses the elements that impact the occurrence of the event. At the end of the article, the author

emphasises the importance of the government's participation in the rapid growth of the Braille Quran in Indonesia. There are crucial facts that are implicitly documented in this article that are the types of implications that arise to the publishers and users of the Braille Quran when the manner of writing the text of the Braille Quran is changed or standardised.

Meanwhile, Dahlila Putri Dahnil, Ahmad Yunus Mohd Noor and Mohd Zamri Murah from UKM wrote the paper *The Fundamentals of Braille Quran in Rasm 'Uthmānī* (2020). This study discusses concerns with the writing of the Braille Quran in *Rasm Imla'i*, which results in various inaccuracies and inconsistencies in the orthogonal aspect. The researchers' goal was to illustrate the difficulties of memorising the Quran in Braille, as well as the additional difficulties that arose when *Rasm 'Uthmānī's* principles were implemented. Finally, the researcher claimed that there is a need for instructional aids to help in the transition of learning the Braille Quran written in *Rasm 'Uthmānī*.

2.4.2 Visually Impaired Persons and Literacy

The studies about approaches and strategies for implementing the specific skills of reciting Braille Quran to the visually impaired are yet to be discovered by researchers at the moment. However, few studies on the requirements, approaches and strategies in learning Braille to the blind has generally been made by several researchers. Some of the recent studies that have been made on this topic are studies by Andrew Cheruiyot Kimeto (2010), Karen A. Toussaint (2011), Khochen, Maha, (2011), Michael Mwakyeja Baraka (2013), Serah Wanja Jue (2014), Daniela Dimitrova Radojichikj (2015), Roma Nadeem (2015) and Toro Graven (2015).

Andrew Cheruiyot Kimeto (2010) made a research and the title is “Challenges to effective learning of English Braille for pupils with visual impairments in integrated primary schools in Bomet district in Kenya”. The main objective of this study is to identify the challenges that need to be faced by the student with visual impairments in that very school in order to achieve an effective method in learning how to read and write the English Braille. Besides, it was conducted quantitatively and qualitatively using statistical tables, graphs, pie charts and diagrams to illustrate the data by using the statistical package for social sciences (SPSS). The sample of the data involved all pupils in the Bomet District with visual impairment who used Braille for reading and writing and it was randomly selected from the pupils in standard three to standard eight in integrated primary schools. The finding indicates that the visual impairment student performance was rather slow in braille and several measures were recommended which, when implemented will alleviate the situation and enhance reading efficiency.

This result indirectly will help the input needed for this in order to create an efficient method to help increase the reading and writing abilities of students with visual impairments.

Karen A. Toussaint (2011) completed a dissertation about teaching tactual discrimination of Braille characters to beginners. The objective of this study is to make tactual discriminations of the Braille alphabet within a matching-to-sample format between three chosen children with visual impairments. The data was collected through some guidelines and methods provided by the researcher. The finding revealed that all three participants' accuracy systematically increased following the introduction of this procedure.

In a nutshell, the ability of the non-visual impairments should not be lumped together with the visually impaired as we know there are so many differences that should be taken into account.

Khochen, Maha, (2011) wrote a paper entitled “Reading through Touch, Importance and Challenges”. It aims to pinpoint the difficulties and problems that may arise from the use of Braille as an alternative and essential method of reading and writing for people with vision impairments. This was a qualitative study with the implementation of the library research method. The finding shows that accessing information through Braille is vital for the visually impaired particularly in the course of education, although, it may raise several issues that weren't there when learning through vision.

Baraka Michael Mwakyeya (2013) also discusses a case study of one secondary school in Tanzania involving the visually impaired. It aims to investigate the method used by the common teachers in teaching their students with visual impairments and to uncover the challenges facing them in inclusive classrooms. The study employed a qualitative method using four (4) general teachers teaching in classes having students with visual impairments through semi-structured interviews and participant-observation methods. The result showed that common teachers have only a little knowledge regarding inclusive education where this is one of the main elements that should be practised not only for students with visual impairments but for all students with special needs.

In Serah Wanja Njue et al. (2014), Braille Competency among Learners with Visual Impairments: Methodology and Learner Preparedness Factors in Thika and Meru Counties, Kenya. Both chosen schools are among the largest schools for learners with

visual impairments in Kenya. The objective of the study is to identify the establishing factors that have continued affecting Braille competency among young beginners in Kenya. The researcher conducted his study by adopting a descriptive survey design, randomly chosen from samples of thirty girls and thirty boys. The result revealed that there were no arrangements put in place to train children to increase readiness skills before introducing them to reading and the use of Braille.

Daniela Dimitrova Radojichikj (2015) wrote an International Journal entitled, students with visual impairments: braille reading rate. The objective is to compare the reading performance between students who are using Braille and students who are using enlarged print to read. The data being analyzed statistically between 8 students who are using Braille and 14 students who are using enlarged print to read. The finding showed that Braille reader students had slower performance in reading compared to print reader students.

In Roma Nadeem (2015), *Selecting Literacy Approaches in Braille for Students with Visual Impairments*. The objective of this study is to diagnose multiple challenges for teachers of students with visual impairments (TSVI), classroom teachers, educational assistants, students with visual impairments, and their family members. It was conducted as a qualitative study with an interviewing method as the instrument to gather the information needed. The interview involved two itinerant vision teachers for students with visual impairments and the result indicates that there are some braille literacy instructional methods used for the braille acquisition.

Toro Graven (2015) wrote an article about how blind individuals discriminate braille characters through three discrimination strategies, namely, their discrimination strategy, whether exploration time, accuracy, and after-decision certainty in detecting

one target among distractors depend on discrimination strategy. The article's objective is achieved through data collected from 23 blind individuals. The figure identity strategy and the global characteristic strategy were equally fast, whereas the exploration time, accuracy, and after-decisive certainty of the touch vision strategy is varied.

2.5 Summary

Practically, the majority of the basic learning model on the Braille Quran today was actually had been developed for the use of non-visual impairments and when it was transcribed into Braille, there are a few studies trying to implement this methodology, and those that have, have yielded mixed findings. Most of the research involving Experimentally Induced Information methodology seeks such as interviews, a proposed model and etc. All of this was conducted usually is to identify the effectiveness and challenges in Braille education, specifically the Braille Quran educational system by the visually impaired.

While the above studies provide valuable information regarding the topics, a proposed model with much better efficiency needs to be exercised in order to maximize their grip on Braille, especially the one related to the Braille Quran reading and writing skills. Next, the new proposed module should be more efficient and accordingly with the visually impaired suitability and capability because this area of study has been surprisingly neglected until recently. To achieve that, we must thoroughly evaluate and compare all available techniques on the subject. Although all the above studies may not be related accurately to this research, they are used to help much better understand the results gained and all the important elements that need to be taken into consideration.