

CHAPTER 6

DISCUSSION, RECOMMENDATIONS AND CONCLUSIONS

6.1 Introduction

This chapter covers five major topics: research summary, research findings, implications of the study, further study recommendations, and study conclusions. The research summary includes the complete study procedure from the research framework through the research findings. In the meantime, the findings and conclusions of the study are addressed. Finally, the researcher made some recommendations for other researchers interested in expanding and deepening the field of this research.

6.2 Research summary

This study is based on preliminary research done by the researcher over a period of time on the text of the Braille Quran. From the conducted research, the researcher, who is already versed in the field of Quranic studies and has studied and performed research in the field of *Qiraat* and Quranic text writing, discovered various elements of inconsistency between the texts of the Braille Quran *muṣḥaf* and the *muṣḥaf al-Madīnah* used by the majority of typical Muslims in Malaysia during the research. Following this revelation, the researcher conducted a series of interviews and observations with users of the Braille Quran *muṣḥaf*, with the results indicating the need to improve the existing Braille Quran *muṣḥaf* text to be more complete and perfect in comparison to the *muṣḥaf al-Madīnah* used by the typical group. Consistent with the argument by Locke et al. (2007) that most studies conducted are based on the question “why do researchers want to do research and what do researchers want to achieve?”, the researcher opted to do a

study with the goal of improving the composition of Braille Quran *muṣḥaf* by coordinating it as closely as possible with the *muṣḥaf al-Madīnah*, which is widely accepted around the world and is regarded as a model of al-Quran *muṣḥaf* with *Rasm Uthmani*.

Apart from the responsibility of experts in the field of al-Quran to preserve its text, the researcher also feels compelled to contribute to the enhancement of the standard of Quranic learning for the visually impaired. In terms of the responsibility of offering religious services to the disabled in general, it appears that the religious community, particularly in Malaysia, is falling behind in fulfilling this obligation. For example, there is no involvement of professionals trained in the field of al-Quran in the PERTIS Braille Quran *muṣḥaf* publication process since 1999. The visually challenged do everything they can to uphold al-Quran in their religious lives. Despite receiving approval from the authorities, the Braille text of al-Quran that they published contained some accidental flaws and inaccuracies due to their limited knowledge of al-Quran. In light of this situation, academics at the USIM Faculty of Quranic and Sunnah Studies have decided to take on the role of '*fardh kifayah*' to represent religious scholars and al-Quran experts in Malaysia in particular.

According to the study's highlights, only a few studies have been undertaken on the text of the Braille Quran *muṣḥaf*. The majority of studies in the area of al-Quran and the visually impaired focus solely on the implementation of Quranic teachings and the religious sustainability of the group. Throughout the findings of the researcher, studies that truly engage the aspect of writing the text of the Braille Quran *muṣḥaf* are those made by Muhammad Mustaqim (2013; 2014), Abd al-Rahman (2014), and Ahmad Jaeni

(2013; 2017; 2020). Therefore, a more in-depth and comprehensive study of the element of writing the Quranic text in Braille is necessary.

This study was conducted in three phases. The first phase involves analysing the need to coordinate the Braille Quran's text with the text of the *muṣḥaf al-Madīnah*. At this point, the researcher has identified two elements of need that will be investigated. The first part is the need from the perspective of the Braille al-Quran *muṣḥaf* users, the visually impaired, while the second element is from the perspective of the researcher as a person with a Quranic knowledge background. To gather data for the need analysis regarding the perspective of users of the Braille Quran, the researcher used semi-structured interviews which involved seven research participants. The participants in this study include ardent users of the Braille Quran as well as people who are educated in the basics of al-Quran and have experience in teaching it. The research participants with these characteristics are chosen by the researcher so that the information acquired from the data is more precise and accurate. Furthermore, to investigate from the perspective of the researcher, the researcher conducted an in-depth investigation on the Braille Quran text and assessed the status and pattern of its writing, particularly in terms of the application of *rasm* and *dabt*. As a result, the researcher was able to determine the status of writing as well as list all of the writing patterns used in the text of the Braille Quran, indicating whether they are in agreement or disagreement, or whether they have not yet been established in the writing of al-Quran based on *rasm* and *dabt* accordingly.

In the second phase, the researcher conducted the coordination by proposing a rewrite of the Braille Quran text, which is incompatible with the al-Quran's *rasm* and *dabt* methods. The proposals were currently in a theoretical stage, with the researcher producing the Braille Quran *muṣḥaf* text first and then transcribing it in printed writing.

The printed writing is compared to the printed writing from the text of the *muṣḥaf al-Madīnah*, which was later translated into Braille.

The researcher concluded the theoretical coordination by redeveloping the writing on a sample of Braille Quran text in practice. *Surah al-Sajdah* was chosen as a sample of coordination for that purpose.

6.3 Discussion of Research Findings

There are several discussions that can be highlighted based on the five chapters that have been provided previously, particularly when looking at previous studies and findings from the targeted objectives. The researcher will address some of the study's issues in this final chapter. The researcher will then describe the implications that result from it before concluding this chapter by suggesting appropriate and essential investigations for future researchers on this subject to conduct.

6.3.1 The Need for the Visually Impaired Persons to Learn Quranic Writing Knowledge in Greater Depth

The researcher conducted interviews with several research participants who are avid users of the PERTIS Braille Quran in the first phase of the research. The researcher can draw some conclusions from the interviews that there are some difficulties that need to be refined, such as the visually impaired knowledge of the Quranic writing and its applied terms. Although these difficulties were not previously a priority for this study,

the researcher believes they are issues that require immediate attention and improvement.

6.3.1.1 The Situation of the Visually Impaired in Terms of Understanding the Knowledge of Quranic Writing (Understanding the Terminologies of the Quranic Writing).

The researchers discovered numerous difficulties that are interesting to examine after conducting a study of the needs of PERTIS Braille Quran users. Although the majority of research participants agreed that the composition of the PERTIS Braille Quran text should be synchronised with the Mushaf *al-Madīnah* text, inputs from certain research participants on the questions posed indicate that research participants are confused about the *rasm* and *ḍabt* definitions in the concept of writing the actual text of al-Quran.

This situation is evident in several research participants' confused responses, particularly when attempting to describe the distinctions between the two al-Quran texts. Their assumption that all the elements present in the text of the *muṣḥaf al-Madīnah* are *rasm* has caused the term *Rasm ʿUthmānī* to be misconstrued. Some of them, for example, evaluated the status of *Rasm ʿUthmānī* in the PERTIS Braille Quran based on the application of *ḍabt*, which differed from that of the *muṣḥaf al-Madīnah*. Furthermore, some of them consider the difference between the two *muṣḥaf* passages at the beginning of a *juz* to be a *rasm* difference. In reference to Muhammad Mustaqim's (2013) study, the researcher believes that the title used for the study, 'The Development of *Rasm ʿUthmānī*'s Braille Quran' ('*Pembangunan Braille al-Quran Rasm ʿUthmānī*') is less accurate. This is because, according to the study's content, Muhammad

Mustaqim's primary focus is on the development of various forms of *rasm* and *ḍabt* writing in the PERTIS Braille Quran that must be coordinated with the *muṣḥaf al-Madīnah*. The word '*Rasm ʿUthmānī*' has been used to characterise the *muṣḥaf al-Madīnah*, although it does not cover the totality of the study as a whole, which mostly includes components of *ḍabt*.

This confusion may be owing to the *muṣḥaf al-Madīnah*, which is widely used in our society, being labelled as '*Rasm ʿUthmānī*.' So much so that some Quranic teachers teach the community that determining whether a *muṣḥaf* has the status of *Rasm ʿUthmānī* or not is based on the presence of a specific *ḍabt*. For example, whether the *muṣḥaf* has the status of *Rasm ʿUthmānī* or not is determined by the initial of the letter *ṣad* (the *ḍabt* for *alif waṣl*) on the letter *alif* at the beginning of the word *أَلْحَمْدُ*. In fact, academically, the *ḍabt* factor has nothing to do with a *muṣḥaf*'s *rasm* status.

Misunderstandings about the use of such terminologies must be corrected not only among Braille Quran users, but also among all members of the society, particularly *asatizah* who teach Quranic knowledge. Prioritizing the description of a *muṣḥaf* before it is used by each user is one of the techniques that can be used. There is no description of the condition of the *muṣḥaf* in the PERTIS Braille Quran, for example, in terms of narration, *rasm*, *ḍabt*, *fawāsil*, *waqf* indications, and all other elements that exist in the *muṣḥaf*. As with most printed *muṣḥafs*, this description should be appended to the *muṣḥaf*. This component should be incorporated into the Quranic teaching syllabus or module as a basis for identifying the *muṣḥaf* that should be read and put into daily practice.

6.3.2 Writing Braille Quran from the Perspective of *Rasm* and *Dabt* Applications

The *kalāmullah* text, al-Quran, was revealed to all mankind through Prophet Muhammad SAW's mediation. Its statements and writings are both guaranteed to be preserved from all sides. The ninth verse of *surah al-Hijr* contains Allah SWT's statements:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it.” (Al-Quran. Al-Hijr 15:9)

The existence of knowledge collated and developed by scholars in disciplines such as *rasm* al-Quran and *dabt al-mushaf*, which serve as a preserver to al-Quran, has confirmed its authenticity from the point of writing its texts. The original text of al-Quran has been retained since its inception over 1400 years ago till today, despite the fact that it was spread and used by many groups of people around the world in different languages and using different kinds of writing. The transcription of Quranic text into Braille is a significant blessing for the visually challenged. Although the Braille rendition of al-Quran cannot match the original text of al-Quran, it can at least provide a better understanding and add a new dimension of worship for the visually impaired by acknowledging their sense of touch. The visually impaired are rewarded every time their fingers hit the Braille codes of al-Quran to be read, just as typical person are rewarded when their eyes see and read al-Quran. Rasulullah SAW said, “[Whoever recites a letter] from Allah's Book, then he receives the reward from it, and the reward of ten the like of it. I do not say that Alif Lam Mim is a letter, but Alif is a letter, Lam is a letter and Mim

is a letter.” (Hadith. at-Tirmizi. Kitāb Thāwabil Qurān ‘an Rasulullah Sollahu ‘Alaihi Wasallam: Bāb Mā Jāa Fiman Qaraa Harfan minal Qurāni Mā Lahu Minal Ajri : Ka'b Al-Qurazi: Juz' 45:#2910).

6.3.2.1 Basic *Rasm* and *Ḍabṭ* Situation to be Applied in Braille Writing

Ideally, the majority of scholars believe that Quranic text should be produced using *Rasm ‘Uthmānī*. However, depending on the extent of good (*maslahah*) or bad (*mafsadah*) to come, each obligation still has a relief or exemption (*rukhsah*) attached to it. It is fundamentally against the obligation to write using *Rasm ‘Uthmānī* when writing Quranic text in Braille, but it is permissible because it conforms to the *maslahah* for the visually impaired with particular needs. There are many distinctions between *Rasm ‘Uthmānī* and Braille writing, including the fact that *Rasm ‘Uthmānī* uses *Hijāiyyah* letters written from right to left, whereas Braille uses *Hijāiyyah* letters written from left to right. According to the *abjadiyyah* (written) approach, the Arabic alphabet has 28 letters, but the *Hijāiyyah* (read) approach has 29 letters. The number of original letters utilised to create *Rasm ‘Uthmānī* is 28, while the total number of letters used in the Braille Quran is 37. This increase in the number of letters comes as a result of the addition of some special forms, such as *hamzah*, which was originally *ḍabṭ* above *alif*, *waw*, or *ya*, but is now represented as a single letter by a special Braille code, such as *hamzah* over *alif* is represented by code 3,4, *hamzah* over *waw* is represented by codes 1,2,5,6, *hamzah* above *ya* is represented by codes 1,3,4,5,6, *hamzah* without the base is represented by code 3, *fathah hamzah* with *alif madd* is represented by code 3,4,5; the combined letter of *lam* and *alif* with code 1,2,3,6; and the letter *ta marbūṭah* with code

1,6. This is because Braille codes lack the flexibility that *Rasm ʿUthmānī* has in terms of writing letter formations.

Besides that, *Rasm ʿUthmānī* also has *ḍabt*, which is written either above or below the letters, while in the Braille version of Quranic text, the *ḍabt* is written alternately in line with the letters (*rasm*). Because it is a basic principle of Braille writing, the organisation of the Quranic text from left to right and the arrangement of *rasm* and *ḍabt* alternately in this Braille version cannot be changed.

Apart from the two challenges mentioned above, there are further constraints in the process of converting the Quranic text into a Braille version. The first constraint stems from the fact that Braille codes can only be combined into up to 63 different combinations. The second limitation stems from the desire to acknowledge the tactile reading method for the blind.

Considering Braille codes can only form 63 different code combinations, there is not much room for new codes to be added. To address this issue, fresh code formation should be explored as much as possible. One solution to this problem could be to use a combination of codes to represent any character. Because of the basic feature of Braille writing, which does not contain a line either below or above the letters, the line mark above the word that bears the meaning of *sajdah* in the verses of *Sajdah* is still not applicable.

6.3.2.2 Some Terms That Should be Exempted When Using Rasm ‘Uthmani’s

Method

In order to coordinate the Braille Quran text with *Rasm ‘Uthmānī*, a number of situations must be given special consideration in order to acknowledge the tactile of the visually impaired. There are dimensional discrepancies between printed text readers who use visual senses and Braille text readers who use tactile senses, according to the researcher’s findings. Readers who read with their eyes have a faster reading speed because some words that are often read can be interpreted by the mind as symbols with a distinct sound that is recorded in the reader’s memory due to the frequency with which the word is read. Furthermore, readers of printed text can see more than 15 letters in a single glance. Unlike readers who utilise the sense of touch, they must touch each letter with the surface of their dominant finger (usually the index finger only). Daniela Dimitrova Radojichikj (2015) also mentioned this in her research. Some of the words of the Qur’an written with substitute letters from the original letters (*al-badl* feature) are less suitable to be utilised in the Braille form due to the existence of discrepancies in this dimension of reading. Eight words displayed in the table below that apply the feature of *al-badl* - on the letter *waw* that replaces the letter *alif* - turn out to be confusing to readers who utilise their sense of touch if followed according to *Rasm ‘Uthmānī*. Hence, based on the principle of avoiding *mafsadah* is more necessary than to bring a *maslahah* (Mustafa, 2001; Muhammad, 2006), then these words must be spelt using the *Rasm Imlā’i* approach to avoid reading errors, even if it means sacrificing *Rasm ‘Uthmānī*’s writing style.

Table 6.1: Words that should be exempted from the *Rasm ‘Uthmānī* form of Braille

writing that are prone to confuse the reader.

Both of these words include a tiny *sin* letter above the *sod* letter to indicate that the *sin* letter is the favoured reading option. Because there is no way to place lowercase letters on top of the base letters in Braille like in the *muṣḥaf al-Madīnah* text, the only choice is to preserve only one letter between the two letters. Once again, the principle of avoiding *mafsadah* is more necessary than to bring a *maslahah* (Mustafa, 2001; Muhammad, 2006) is used as a determiner in this case. Because preventing recitation errors is more important than keeping *rasm* (especially when dealing with Braille Quranic texts), the letter *sin* should be used instead of the letter *sod* in this situation.

Writing al-Quran in Braille is likewise not prevalent in *Rasm ‘Uthmānī* in terms of the connection between the letters that make up the *rasm* of a word as contained in the al-Quran *muṣḥaf*. This is related to the nature of Braille coding which differs from the original *rasm*, overseeing each letter and each sentence are written continuously if the nature of the letter allows it. This has ramifications for visually impaired persons’ understanding of the concept of letter-to-letter correspondence in the original *muṣḥaf* text. For instance, the letter *hamzah* in the word **أَلَّن**, the separation of the letter *lam*

(*jar* letters) with the word followed after in the word **مَالٍ هَذَا** the omission of one of the two consecutive *ya* letters in a word and its substitution with a tiny *ya* sign as in the word **وَالْيَسَى** and other related writing issues. To tackle these issues, the researcher

believes that each Braille Quran should provide a brief description of the writing methodologies used, including *rasm* and *ḍabṭ*, as well as information on any

exemptions. Apart from that, Braille Quran readers should not only read the Quran but also practise studying it through *talaqqi* and *musyāfahah* from qualified Quran teachers.

6.3.2.3 The Lack of Several Markings (*Dabṭ*) in the PERTIS Braille Quran

Muṣḥaf

The knowledge of *dabṭ al-muṣḥaf* is developing with time. It differs from *rasm* knowledge that is *tawqīfī* in status, which implies that it cannot be updated at all. The knowledge of *dabṭ* is progressing with the needs, that is to provide *maslahah* to the readers that are obligated to fulfil the necessary right to pronounce each letter of the *kalāmullah*.

Based on the findings of the review of the PERTIS Braille Quran *muṣḥaf*, it may be concluded that some *dabṭ* are not applied as opposed to the *muṣḥaf* used by the typical group. The researcher compared the *dabṭ* applied in the PERTIS Braille Quran *muṣḥaf* with the *dabṭ* in the *muṣḥaf al-Madīnah*. In terms of the application of the *dabṭ al-muṣḥaf*, there are significant differences between the two *muṣḥafs*. The differences stem from either the presence of the marking in one of the two *muṣḥafs* or the function of the marking in its application. Among the significant differences are the following:

- a. The lack of *ṣifr mustadīr* sign in the PERTIS Braille Quran.
- b. The lack of *ṣifr mustatīl* sign in the PERTIS Braille Quran.
- c. The lack of *hamzah waṣl* sign in the PERTIS Braille Quran.
- d. A different application of *sukoon* sign with the standard *muṣḥaf* for the typical group.

- e. The lack of tiny letters application such as tiny *nun*, tiny *sin* and tiny *mim* in the PERTIS Braille Quran (due to the evenly-scaled Braille writing).
- f. The detailed application of *tanween* sign in the *muṣḥaf al-Madīnah* as compared to the PERTIS Braille Quran (which the latter sees no distinction between *tanween tarkib* and *tanween itbā'*).
- g. The placement of *madd* signs for the recitation of over 2 harakat such *madd lāzim kalimi*, *mad munfaṣil* and *mad muttaṣil* are not applied in the PERTIS Braille Quran.
- h. The sign of *sabdu/shaddah* is not applied for the recitation involving *idghām* (*mutamāthilāin/mutajānisan*) between the final letter of a word with the first letter of the following word.
- i. Special marks/symbols are assigned in places for special recitation according *riwayat Hafṣ* such as *Ishmām*, *Imālah* and *Saktah* in the *muṣḥaf al-Madīnah* while the PERTIS Braille Quran writes the way it is recited in parentheses after the relevant word.
- j. Markings for the verses containing *Sujud Tilāwah* in the PERTIS Braille Quran is very limited and varied from the *muṣḥaf al-Madīnah*; even verse 15 of *surah al-Sajdah* is not allocated with *Sajdah* (refer volume 5, page 25).

These discrepancies can have a variety of consequences for the reader of these *muṣḥafs*. This discrepancy is considered to have originated as a result of a number of circumstances, including the effect of the original references used throughout the development and transcription of the text of this Braille manuscript. The PERTIS Braille

Quran was copied from the Braille manuscript issued by the Yayasan Kesejahteraan Tunanetra Islam (YAKETUNIS), Jogjakarta (Muhammad Mustaqim, 2014).

Based on the researcher's analysis, it was discovered that the text of the PERTIS Braille Quran *muṣḥaf* and the text of the Quran Majeed have some similarities in terms of *dabṭ* application. This suggests that the Braille Quran published by YAKETUNIS - which serves as a source of information for PERTIS - was transcribed from the Quran Majeed text. Apart from the original reference materials, it is thought that factors such as the compatibility and suitability of the signs to be written in Braille influence the presence of the marking/*dabṭ* in the Braille Quran (Mohd Nur Adzam, 2017; Ahmad Jaeni, 2017).

6.3.2.4 The Implications From the Lack of *Dabṭ* Application in the PERTIS Braille Quran and the Priority Aspect for Developing New Codes

In light of this, a discussion based on the principle of *awlawiyyat* in *Maqāsid Syariah* knowledge might be held. As a result, the placement of these reading markings or *dabṭ* can be split into two categories, the first is the necessary *dabṭ* (the level of *darūrī*/urgency), meaning that their presence or absence has a significant impact on the accuracy of a reader's reading. The second category is at the optional level (*hajj* or *tahsīnī*), which its impact on the reader is not so large that its removal has no effect on the reading. While its applicability in the Braille writing can be split between signs that are likely to be placed and signs that are unlikely to be placed.

For example, in the case of *ṣifr mustadīr* sign, it indicates that a letter is a silent additional letter either in the continuation or stopping of recitation. The placement of

the *ḍabṭ* is crucial because the lack of this sign implies that the reader will make mistakes. Muhammad Mustaqim (2013) suggests the letters positioned before the letters indicated with *ṣifr mustadīr* are allocated with vowel marks. This will allow those letters to be removed from the original manner of *madd* letters that function without the use of a line. Yayasan Penyantun Wiyata Guna, Bandung, Indonesia (2016) uses this method to write their published Braille Quran. However, the researcher believes that it is preferable to generate a new code to represent the *ḍabṭ*, because the reader is more likely to forget the rules in the form of exceptions if a new code is formed to represent it.

When it comes to the *ṣifr mustafīl* sign, which indicates that the letter *alif* is omitted in the continuation of recitation (*waṣl*) but pronounced when stopping the recitation (*waqf*), it can be said that the placement of this sign is also very important (*darūri*) because the implications of the absence of this sign are that readers will make a mistake by adding one *harakat* to their reading in a *waṣl* and will also be confused when reading in a *waqf*. This sign has two different applications, namely the state of recitation during *waṣl* and the state of recitation during *waqf*, both of which are distinct from one another and made it more complex.

Meanwhile, the application of *ḍabṭ* on the unmarked *sukoon* letter shares the similarity with the non-parallel tanween in terms of application, which means both *ḍabṭ* are followed with the letters with *tashdīd* (recited with *idghām*) or without *tashdīd* as in the recitation with *ikhfa'*. In the case of recitation with *idghām kāmil*, the application's requirement is critical (*darūri*) especially in the case involving *mutajānisain* letters such as the letters د and ت in the word قَدْ تَبَيَّنَ of verse 256 *surah al-Baqarah*. However, its

application in the situation of *idghām nāqish* or *ikhfa'* might be less critical – at the level of *haji* or *tahsīnī* – provided the reader is an expert in the law of *tajweed*.

This is merely a fraction of a brief summary of some of the study's findings. Apart from the applications listed above, there are other applications of *dabṭ* that can be studied in depth and detail in relation to the writing of Braille Quran.

As a conclusion to the brief discussion of the implications of the lack of *dabṭ* applied in the PERTIS Braille Quran, as well as the priority aspect for the development of these new codes, it can be stated that:

- i. There are several *dabṭ* applications that are highly required (at the level *daruri*) by Braille Quran readers. For instance, the application of the signs functioning as *ṣifr mustadīr* and *ṣifr mustaqīl*.
- ii. There are several *dabṭ* applications that are optional (at the level of *haji* or *tahsīnī*) to Braille Quran readers. For instance, the application of the signs functioning as non-parallel *tanween* (*itbā'*) and the sign of *alif waṣl*.
- iii. The Braille Quran does not require all types of *dabṭ* applied in the *muṣḥaf al-Madīnah*. For instance, the necessity to apply *dabṭ* to the letter *alif waṣl* in the *muṣḥaf al-Madīnah* is not as critical to be applied in the Braille version. This component of need can also be evaluated through research in the form of implications for the *muṣḥaf* readers.
- iv. Not all types of *dabṭ* applied in the *muṣḥaf al-Madīnah* are appropriate for its application in the Braille Quran. This is owing to the conceptual aspect of writing Braille codes, which makes it incompatible with various kinds of standard written writing, such as the positioning of lines beneath the verses of the *Sajdah*.

- v. The tactile senses' user-friendly qualities must also be considered. This is due to the fact that there is a variety of writing arrangements that might make reading difficult for the visually impaired. This element is analogous to the factor of composing a Braille Quran using *Rasm Imlā'i*, which is a consideration to facilitate the tactile readers.
- vi. Applying the placement of *waqf* in Braille in line with the indications of *waqf* used in the *muṣḥaf al-Madīnah* in terms of letter use and placement is not an issue.

6.3.2.5 Development of Eight New Braille Codes to Indicate *Ḍabṭ* That Have Yet to Appear in Any Braille Quran In The World

In previous studies conducted by researchers in this field such as Muhammad Mustaqim (2013) through his study entitled *Pembangunan Braille al-Quran Rasm 'Uthmānī*, Abd al-Rahman Saleh al-Muhaymid (2014) - '*Iltizam al-Rasm al-'Uthmānī fi al-Masāhif al-Matbū'ah bi Tariqati Braille: Bayna al-Waqi' wa al-Ma'mul*' and Ahmad Jaeni (2017) - *Rasm Usmani Dalam Penulisan al-Qur'an Braille, Model dan Aplikasinya dalam Mushaf Standar Braille*, not one of these works have discussed the possibility of adding a new Braille code for marking (*ḍabṭ*), which is present in the *muṣḥaf al-Madīnah* but not in the Braille Quran.

Through the findings, the researcher discovered 10 markings (*ḍabṭ*) in the *muṣḥaf al-Madīnah* text but not in the Braille Quran text. The signs are three types of non-parallel *tanween (itbā')*, *ṣifr mustadīr*, *ṣifr mustaṭīl*, *imālah*, *ishmām*, *tashīl*, *mim iqlāb*, and the sign for *alif waṣl*. Following research, consideration, and consultation with users and professionals in the field, the researcher determined that nine of the ten

markers are required and may be written in the form of the Braille code. The indicators are:

Table 6.3: New Braille codes developed in this study

No.	<i>Ḍabt</i> in the <i>muṣḥaf al-Madīnah</i> text	New Braille codes developed	Description of the sign represented
1.	≡	⠆	Two non-parallel <i>fathah</i> lines above a letter (<i>tanween itbā'</i>)
2.	◌◌	⠆	Two non-parallel <i>dammah</i> lines above a letter (<i>tanween itbā'</i>)
3.	◌◌	⠆	Two non-parallel <i>kasrah</i> lines above a letter (<i>tanween itbā'</i>)
4.	◦	⠆	<i>Ṣifr mustadīr</i>
5.	◦	⠆	<i>Ṣifr mustatīl</i>
6.	•	⠆	<i>Imālah/Ishmām</i>
7.	•	⠆	<i>Tashīl</i>
8.	م	⠆	<i>Mim iqlāb</i>

Since the *alif wasl* has a lower priority among readers of the Braille Quran text, the Braille code for it was not produced. This decision was made after a quick test using Braille Quran readers. The researcher decided not to develop a Braille code for the *alif wasl* sign because the findings revealed there was no pressing demand for it. This will relieve readers of the Braille Quran text of the load of memorising the new code while also saving space and paper costs.

In the list above, the *imālah* and *ishmām* signs share the same Braille code that are dots 1,2,4,5 and 6 because in the printed text of the *muṣḥaf al-Madīnah*, these two signs use the same mark, the dotted dot placed either above letters (for *ishmām* recitation) or below letters (for *imālah* recitation).

The *tashīl* sign's Braille code is a re-use of the *alif mandūdah* code, specifically points 3,4 and 5. This is due to the fact that *alif mandūdah* is no longer employed in the coordinated text of the *muṣḥaf al-Madīnah*, which is written using the characters *hamzah*, *fathah*, and *alif*. Because this Braille code's origins are linked to the letters *hamzah* and *alif*, it was chosen to represent the Braille code for the *tashīl* sign, which also contains both the letters.

6.3.3 Reconstruction of the Braille Quran Text Based on the *Muṣḥaf al-Madīnah* Text in Terms of *Rasm* and *Ḍabṭ*

Following the completion of the coordination process on the text of *surah al-Sajdah* in the fifth chapter, the researcher discovered that there are a total of 515 changes that need

to be made. A total of fifty-five (55) adjustments fell into the *rasm* category, while the remaining four hundred and sixty (460) fell into the *dabt* category. This figure is significant since it indicates the complete adjustment for only three pages of the total 604 pages of al-Quran *muṣḥaf*.

This text's characteristics of coordination correspond to the theories stated in the previous chapter. Three of *Rasm 'Uthmānī*'s five distinctive qualities are involved in the process of coordinating the text of this surah. *Al-Hazf*, *al-Ziyādah* and *al-Hamz* (writing of the letters *hamzah*) are the characteristics in the discussion. The addition to the *dabt*, which was not initially written in the text of the Braille Quran but appears in the *muṣḥaf al-Madīnah*, is the most typical modification process in the *dabt* category. The majority of the additions are to the *fathah*, *kasrah* or *ḍammah* signs, which are not written if they appear before the letters mad on the Braille Quran text. Furthermore, there are markings that have been removed or changed, such as *waqf* signs that differ from *waqf* signs in the typical *muṣḥaf al-Madīnah* in terms of placement and the letters used as markers.

Other than the researcher's practical coordination on *surah al-Sajdah*, Muhammad Mustaqim (2013) reconstructed surah Maryam in his work, *Pembangunan Braille al-Quran Rasm 'Uthmānī*. Other than the researcher's practical coordination on this surah al-Sajdah, Muhammad Mustaqim (2013) reconstructed surah Maryam in his work *Development of Braille al-Quran Rasm 'Uthmānī*. The primary distinction between these two coordination development efforts is that the researcher has included new Braille codes for specific markings (*dabt*) that do not yet exist in *muṣḥaf al-Madīnah* text and have never been recommended by any Braille Quran text researcher before. Furthermore, the researcher presented some views on *rasm* coordination and the

existing marking function (*ḍabt*) that are comparable to Muhammad Mustaqim (2013) on both, as well as some views on *rasm* coordination that are similar to Ahmad Jaeni (2017).

6.4 Implications of the Study

The implications of this study can be characterised in three perspectives: knowledge, practice, and policy. In terms of knowledge development, this study has broadened the two fields of knowledge that Universiti Sains Islam Malaysia (USIM) prioritises, namely *aqlī* knowledge and *naqlī* knowledge, because it entails the ability to write the Quran in Braille. This research clearly demonstrates the integration of Quran (*naqlī*) knowledge with Braille writing expertise for visually impaired persons (*aqlī*). This study attempted to apply the qualities of *Rasm ʿUthmānī* that are not fully practised in the text of the Braille Quran for the benefit of the visually impaired. Furthermore, this research makes various suggestions and additions to the use of new Braille codes for the aim of perfecting the *ḍabt* that are not yet available in PERTIS Braille Quran or even Braille Quran released by other countries. Alhamdulillah, this study has resulted in the publication of two papers in conference proceedings, one journal article, and one book chapter (appendix 10).

From a practical standpoint, this study provides visually impaired users of the Braille Quran the opportunity to learn more about the art of writing al-Quran, similar to what users of printed manuscripts may do. Because of the development of *rasm* and the existence of *ḍabt* in accordance with *rasm* and *ḍabt* in the *muṣḥaf al-Madīnah*, Braille Quran users will be able to understand the knowledge of *rasm* al-Quran more clearly

and will be able to apply recitation better and easier due to the existence of a more complete *dabṭ* as well as other markings that are more comprehensive and consistent.

Alhamdulillah, the researcher was able to develop a strong working relationship with PERTIS, Malaysia's leading producer of Braille Quran manuscripts. PERTIS invited the researcher to present the researcher's thoughts and discoveries at the Braille Quran Seminar 2017 hosted at the Cityvilla Hotel Kuala Lumpur on May 20, 2017. Following the seminar, PERTIS has entrusted the researcher to be appointed to the Malaysian Braille Quran Standard *Muṣḥaf* Development Panel on October 12, 2020 (appendix 4). Aside from that, with Allah's permission, the researcher was appointed by JAKIM as one of the copyists of the Malaysian Braille Quran on 18 June 2020 (appendix 7). The researcher was also appointed by the Ministry of Home Affairs to the Braille Quran Review and Evaluation Committee (*Lajnah Tasheh al-Quran Braille*) for the 2021-2022 Session on March 29, 2021 (appendix 8 & 9).

The findings of this study have implications in terms of policy specifically for those accountable and directly involved in the printing industry and marketing of the Braille Quran, such as Braille Quran publishers and the Ministry of Home Affairs' (KDN) supervision of Quran text printing, religious affairs coordinators such as the Malaysian Islamic Development Department (JAKIM) and state religious councils. The Ministry of Education Malaysia (MOE) can actualise inclusive learning by coordinating the text of the Quran used by the typical group with the visually impaired, particularly in the subject of Quran recitation in the Islamic Education syllabus.

In addition, based on a series of studies and findings made jointly by JAKIM, KDN, PERTIS, and USIM represented by the researcher, KDN through the LPPPQ has agreed to raise several findings presented by the researcher as guidelines for Braille

Quran publishers producing Braille Quran in Malaysia. The instructions have already been posted online and can be seen on the Ministry of Home Affairs Malaysia's official website:

https://www.moha.gov.my/images/borang/PKK/PENULISAN_AL-QURAN_BRAILLE_STANDARD_MALAYSIA.pdf

Alhamdulillah, on April 26, 2022, the Honourable Minister in the Prime Minister's Department formally launched the Guidelines for Malaysian Standard Braille Quran Writing (appendix 3). *Walillahil hamdu jami'an, wa la hawla wa la quwwata illa bihawlihi wa biquwwatih..*

6.5 Recommendations of Future Studies

Several further studies are proposed based on the scope of the study, discussion, and findings of the study:

1. This research is limited to the aspects of *rasm* and *dabt*. If studies are undertaken from several viewpoints, such as the angle of *fawāsil*, *waqf*, and *ibtidaa*, the manner of arranging surah material, publication format, and the need for coordination in terms of pages, the findings of various studies can be acquired.
2. This research is limited to the Braille Quran published by PERTIS. Further research could include Braille Quran from other Islamic countries, such as those published by YAKETUNIS and YPWG in Indonesia, as well as Braille Quran published by Turkey, Saudi Arabia, Jordan, Morocco, and other publishers that include a variety of reading narrations and sign (*dabt*) placement.

3. The needs and demands of users for the production of Braille Quran text according to the *muṣḥaf al-Madīnah* standard were identified in this study. As a result, an implementation study on users based on the reconstructed text should be carried out to determine the level of suitability, consequences, and influence of changes made to the Braille Quran text on its users.
4. Only participants with advanced skills in engaging with the Braille Quran were included in this study. As a result, it is proposed that the study be implemented at various levels, such as primary school and secondary school, either in SMPK (Vision) or SMK that offer PPKI, in order to obtain a full picture in the same aspect.

6.6 Summary

Islam places a high value on intellectual mastery among its believers. Al-Quran, which is sent to all human beings, also highlights the necessity of knowledge as a guarantee of the continuation of a peaceful life, regardless of group or human community. In this era, sophisticated information delivery technology should be employed not just to propagate worldly sciences, but also to spread *ukhrawi* sciences, particularly those that are directly tied to the most essential source of knowledge, al-Quran. All advancements of information relating to al-Quran obtained by the sighted should be able to be obtained by the visually impaired with the technology available today. The harmonisation of knowledge between all of these groups is fairness and appreciation of Allah SWT's uniqueness in creating the universe.

This chapter addresses some of the issues raised by the research findings, such as the *rasm* and *dabṭ* approaches, as well as the redevelopment of PERTIS Braille Quran text based on *muṣḥaf al-Madīnah* text, which includes aspects such as needs analysis, text analysis, coordination, and reconstruction. Overall, this study met all of the study's objectives and answered all of the research questions.

Moreover, based on a discussion of the study's findings, this chapter summarises the findings of the study as a whole. Following that, some theoretical and practical consequences of the research are presented. At the end of this chapter, some research ideas are offered for strengthening and enhancing efforts to improve the mastery of the visually impaired engagement with al-Quran, whether in terms of recitation and writing or in terms of teaching and learning.

Wallāhu Ta'āla A'lam, astaghfiruhu wa atūbu ilaih, wa lahumdu jami'an.